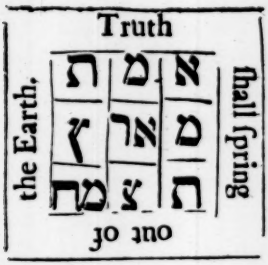


148. b. 58.

Truth ſpringing out of the Earth:

THAT IS,

The TRUTH of *CHRIST*

Proved out of the

EARTHLY PROMISES of the LAW.

Wherein it is made manifeſt, that the Coming of the *MESSIAS* cannot be for Temporal things, according to the expectation of all the *Jews*.

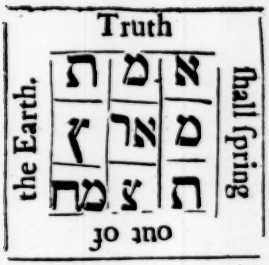
Proved out of their own Principles.

By *R. SOLOMON FRANCO*, A true Convert to our Lord and Saviour *JESUS CHRIST*.

LONDON,
Printed by *J. Fleſher*, for *John Williams in Croſs-keys Court* in *Little-Britain*, 1670.

Imprimatur.

Ex Ædibus *Lambeth.* *Julii* 2. 1668. *Sam. Parker*, Reverendiſſimo in *Chriſto* Patri ac Domino, Domino *Gilberto*, Divina Providentia Archiepiſcopo *Cantuarienſi*, à Sacris Domeſticis.



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TO THE

Moſt Excellent and Mighty Prince,

CHARLES II.

By the Grace of God,

KING of *Great Britain*, *France* and *Ireland*, &c.

SOVEREIGN LORD,

IT is an undoubted Truth, That the Sacred Scriptures not onely teach us thoſe Rules whereby we are to govern our ſelves as to God Almighty in matters of Religion, but alſo how we ought to behave our ſelves one towards another: therefore our Saviour *Jeſus Chriſt* declared all the Law to be contained onely in two Precepts, (*viz.*) to *love God and our Neighbour*; this word *Neighbour* comprehending in it all ſorts of men, including in it that Juſtice and Charity which is proper from the Great ones to their Inferiours, as alſo that Honour and Reſpect which is due from all men to their Superiours, each one according to his degree and quality.

The ancient *Jews* do derive that reſpect due to Magiſtrates from the firſt Precept, that is, from God himſelf, by reaſon their Power and Superintendency over men proceeds from an expreſs Command of God to *Noah* and his Sons after the Floud,

(that is) to eſtabliſh Judges and Governours: and there he doth grant and allow them ſo much of his own Power, that they may legally execute Juſtice upon all Offenders; for otherwiſe men could not have taken to themſelves that which belongs only to God: but their Power being inſtituted and given from above, therefore Magiſtrates are intituled in the Scriptures אלהים *Gods*; and if ſo, it is but reaſon that they ſhould be owned upon Earth as little Gods. Hence we may judge how much Love, Honour, Fear, Reſpect and Obedience is due to the *Royal Perſon*, as being the Head and Chief of all Magiſtrates, upon whoſe Pleaſure all the reſt depend, and thence do receive all their Power and Luſtre. The *Jews* Laws as concerning Kings are ſo ſtrict, that the leaſt Miſdemeanour committed againſt a King was puniſhed with Death. The *Talmudiſts*, endeavouring to excuſe King *David* concerning *Uriah*'s death, do note, that when *Nathan* the Prophet comes to declare to *David* God's Diſpleaſure as to that Fact, it is there ſaid, *And haſt ſlain him with the ſword of the children of Ammon:* and hence they conclude *David*'s Sin not to be, that he ſlew *Uriah*, for he deſerved it; but that he ſlew him with the Sword of the Children of *Ammon*. And their reaſon is expreſs'd in thoſe following words, "אוריה מורד במלכות הוה וגו *Uriah was a Rebell againſt the Crown, for he called* Joab *his Lord before the King*: their meaning is, that *Uriah* was guilty of Rebellion, for before the King no man is to be called Lord but himſelf. *Nathan* the Prophet, being well skilled in the Laws of that Kingdom, when

when *Adonias*, *David*'s eldeſt Son, would have crowned himſelf, the ſaid *Nathan* coming then to King *David*'s bed-ſide, after *Bathſheba* had been there awhile, to know his pleaſure concerning that Affair, there ſaith, *And Solomon thy ſervant*, &c. So that the Prophet would not call *Solomon* Lord before the old King, though he well knew his will that *Solomon* ſhould ſucceed him. And though this their Interpretation may be taken of ſome to be over-curious; yet howſoever here it is manifeſt their general Opinion was, That he that did commit ſuch a Fault was to be puniſhed with Death. For as in reference to God the leaſt Imagination againſt his Divine Power and Majeſty is a Sin unpardonable; ſo to *Kings*, that are immediate under God, and Gods upon the earth, the leaſt Crime is reputed Treaſon. The *Iſraelites* were ſo zealous for the Honour of their Kings, that they own for a general Rule and eſtabliſhed Law amongſt them, מלך שמחל על כבודו אין כבודו מחול *A King that will forgive his Honour, his Honour is not forgiven.* Their meaning is, that though a King, out of his good nature, would have pardoned an Injury committed againſt his Perſon, the Judges in this caſe ought not to take notice of his Mercy, but ſtill puniſh the Delinquent, for fear of giving incouragement to others to preſume to attempt any thing againſt Sacred Majeſty. So that all along they do derive the Honour of a King from that of God.

The Lord enjoyned the Children of *Iſrael* to bring in every year the Firſt-fruits of the Land he had given them, as an acknowledgment that all was

his. Your *MAJESTY* being under God Supreme Governour and God upon the Earth, I do humbly conceive it my Duty to preſent to Your Sacred Hands the Firſt-fruits of my *Chriſtianity*, to whom they properly belong, as *Defender of the Faith.* Moreover, there lies another Obligation upon me more then upon any other man, which indeed gives me the boldneſs to preſume ſo high in this my humble Offer.

The wonderfull Reſtauration of Your *MAJESTY* to theſe Your Kingdoms, (as I do manifeſt to the World in this my following Diſcourſe) the Hand of the Lord appearing ſo eminently in it, was the firſt Motive that inclined me towards the *Chriſtian Religion*: ſo that I receiving that Light and Influence from thoſe Favours which the Lord hath pleaſed to beſtow upon Your *MAJESTY*, how can I otherwiſe chuſe but return them to the Fountain from whence they firſt ſprang? From Your *MAJESTY* my Salvation firſt proceeded, and there I do humbly return the Reaſons of my Converſion; hoping in Your Bounty and Benevolence to reap that Acceptance which your *MAJESTY* uſes to beſtow upon ſincere ſpirits, which without Craft or double intention do declare their ſerious thoughts. So caſting my ſelf at Your Sacred Feet, I ever remain obliged to pray to the Lord for the Health, Life and Proſperity of Your Sacred *MAJESTY*,

The meaneſt of Your *MAJESTY*'s
moſt faithfull Subjects,

S. F.

TO THE

Right Reverend Father in God,

GEORGE

L^d. B^p. of *WINCHESTER.*

My Lord,

THE Jews *Church-Government was ſo firmly ſettled, and their Laws ſo ſtrictly obſerved, that no man was to take the liberty to himſelf to act any thing contrary to the Commandment and Reſolution of the* Sanhedrin, *in any cauſe or matter whatſoever: it being ſo expreſly commanded in the* 17. *Chap. of* Deut. *That when there ſhould happen any Controverſie amongſt them, they were to goe up to the Prieſt or Judge that ſhould be in thoſe days, and to hearken and doe according as they were told there: and from their Sentence they were not to decline either to the right hand or the left. Theſe words the* Jews *interpret thus; If they ſhould tell you the* right hand *is the* left, *and that the* left *is the* right, *you are to obey them: for ſo it ſeems in the* 4. *of* Levit.. *where it is ſaid, That when all the Congregation ſhould have committed a Sin through Ignorance, and that the thing ſhould be hidden from the eyes of the Aſſembly,* &c. (*Where it appears to be in a Caſe where, by the Conſent of the* Sanhedrin, *ſomewhat had been obſerved generally; the which afterwards by the ſame* Sanhedrin, *or by another that ſucceeded it, after more*

ſerious Conſideration, was found to be unlawfull or unexpedient:) then they were to offer for the acknowledgment of their Errour a Sacrifice. And the Jews, *following their own Rule, expound here in this caſe the word* Elders *for thoſe* wiſe men *which rule over them.* איזהו זקן זה הוא שקנה חכמה Who is an old man? He that poſſeſſeth Wiſedom. *And if one among them would preſume to act or command others to doe contrary to the Opinion of the major part of the Aſſembly, although he ſhould be in the right, and they in the wrong, yet neverthelesſ he was to be put to death; as it appears in the ſame Chap. of* Deuteronomy *above mentioned. There are ſeveral Examples in the* Talmud *concerning this matter; and it is commonly received amongſt them, That if there ſhould be an hundred Prophets on the one ſide, and an hundred and one wiſe men on the other; yet the Law ſhall be after the Opinion of the major part: for, ſay they, The Law was given but once, and the Interpretation of it left to the Diſcretion of wiſe men in each generation.*

I will onely here ſet forth a Caſe which is told in the Talmud, *the conſequence thereof being in my apprehenſion very notable, though for matter of fact each one has his liberty to believe as he pleaſeth. The thing was this. There aroſe a Diſpute and Controverſie between one* Rabban Gamaliel *and* Rabbi Joſuah, *whoſe Opinion being highly contradicted by the moſt part of the Aſſembly, he, the ſaid* Rabbi Joſuah, *conſidering the great reaſon he had on his ſide, and yet that he was ſo ſtrongly oppoſed, expreſſed himſelf thus; If the Truth be on my ſide, let ſuch and ſuch things evidently appear: which they ſay happened accordingly; and*

yet

yet for all this, they would not yield to his Opinion. And when he ſaw this, he more earneſtly ſaid, If the Truth be on my ſide, let a Voice come down from Heaven and declare it: and accordingly they ſay a Voice came down from Heaven, and ſaid, The Law is according to the Opinion of *Rabbi Joſuah*; but when there are many againſt one, the Law muſt be obſerv'd according to the Opinion of thoſe many.

The Children of Iſrael *were commanded to take on the Firſt day of the Feaſt of Tabernacles the Fruit of goodly Trees, Branches of Palm-trees, and Boughs of thick Trees and Willows, and there to rejoyce before the Lord their God. Yet when this day happens to be on a Sabbath, they are forbidden by the* Sanhedrin *to bring them, leſt they ſhould carry them* ד' אמות four cubits *length* ברשות הרבים in a publick Place, *which is a Breach of the Sabbath. But when the* Sanhedrin *it ſelf impoſeth a Command upon the* Jews, *beſide what is in the Law, that is, that the Seventh day of that Feaſt they ſhould appear with a Willow-bough in their hands, if this day happens on a Sabbath, then they remove the Feaſt aforehand to the day following: for this is their Rule, if the firſt day of the ſeventh month, called* ראש השנה the beginning of the year, *falls on the firſt day, they then remove it to the day following. The reaſon is, becauſe then the Seventh day of that Feaſt would happen on the Sabbath, being the* 21. *day of the month, when their Commandment could not be obſerved. And when they are ask'd the reaſon, why for the Command expreſſed in the Law they do not remove the Day, but neglect the Command; and for theirs, they remove the Day, leſt their Command ſhould*

be neglected: to this they answer, חכמים עשו חזוק לדבריהם יותר משל תורה The wise men added more strength for the maintaining their Commands, then those of the Law. *For, say they,* דברי תורה אינם צריכים חזוק The Law is strong enough of it self, being the Command of God; but theirs, if neglected, may in time come to be despised.

Now I could wish the people of this Nation were of this persuasion, that we might all conform to and imbrace those Laws that are commanded us by those that are set over us as Rulers and Directors in all Ecclesiasticall Affairs: and although it might not altogether agree with our Persuasions, yet we might consider them to be wise men, and that to the best of their understanding they do impose upon us onely such Rules as are more proper for and conducive towards our Salvation.

Now, my Lord, I should much wrong my own understanding, if I should fansie my self to have so much skill and knowledge in the Mysteries of Christianity *as perhaps I may presume to have in the* Judaicall *Laws, in which in a manner I was born and bred. Wherefore I now here humbly crave your Lordship's Pardon, as my Lord, Father and Benefactor, if I should have laid down in this my following Discourse any thing which is not conform and agreeable to the Rules of the Church of* England *as it is now established: I do here utterly and absolutely disown it, and am heartily sorry for it; promising to be alwaies ready to embrace that Doctrine my Betters shall instruct me in, especially the Commands of your Lordship, whom all the days of my life I will be ready and prompt to obey.*

Your Lordship's obedient Son and Servant,

S. F.

The Epiſtle to the Reader.

AMongſt the many excellent Sentences in the Book of Proverbs, *one of them is,* חנך לנער על פי דרכו גם כי יזקין לא יסור ממנה Train up a Child in the way he ſhould goe; and when he is old he will not depart from it. *Hence comes that old Saying,* Cuſtome is a ſecond Nature: *and if ſo, we ought not to admire that the wiſeſt men of the world, though they do generally agree in many Points of Science, yet that in the Principal one, which is Religion, they ſhould be ſo much at a diſtance: for Breeding, Cuſtom and Education do print things ſo firmly and ſtrongly upon the Minds of men, that commonly they imagine it a great Sin to think any thing elſe to be Truth but what they have ſuck'd with their Mother's Milk; ſo that then the Doors of all Inquiry are ſhut. And though it be not doubted by any but that the Scriptures are the Rule of Truth; yet nevertheleſs men commonly are not inquiſitive to contradict themſelves, but rather to ſtrengthen their own Opinions. And this I conceive to be the onely reaſon why men often differ in that very Point, in which all ſhould endeavour to agree, being the Truth can be but one.*

Some that preſume to be over-wiſe think it a Policy and Deſign in thoſe which change their Religion in which they were brought up. And this indeed is of dangerous Conſequence, when the Change of Religion brings with it Power and Riches, which is the grand Devil of the world: for otherwiſe thoſe Diſſemblers muſt be taken to be Fools or Atheiſts. Others are of a quite contrary Opinion, that is, they hold Religion to be a Gift of God, and that he doth enlighten ſome men with his holy Spirit, that ſo they may embrace the Truth. This Opinion, in my mind, is ſomewhat at large on the other ſide; for then Reaſon is not to be expected: or perhaps they find ſo little Reaſon in theirs, that they will make it all Miracles; and, for ought I know, this may increaſe many Diſſemblers. Others think otherwiſe, That whoſoever ſhall change his Religion, if ſincerely, he muſt be able to produce ſuch Reaſons, that the moſt high Profeſſors of the ſame ſhould admire him. This indeed, though more rational, is yet ſomewhat too high to be required: for though a man may underſtand ſome few ſtrong and pregnant Reaſons, which may be ſufficient for him to know the Truth by; yet we muſt not doubt but thoſe that have ſtudied that Profeſſion all the daies of their lives are able to illuſtrate it a great deal higher.

And although it cannot be denied, that thoſe that come with a ſincere Heart, who ſhelter themſelves under God's Wings, are doubtleſs touched by the Hand of God, being the Root whence all Good ſprings: yet we are to believe at the ſame time the Lord inlightens their Underſtanding ſo far, as that they may be able to give a Reaſon for their Converſion, ſo that all Scruples may be taken off and vaniſh away.

Wherefore thoſe few Reaſons I ſet forth in my following Diſcourſe you muſt not expect to be ſuch, as that in them ſhould

should be all that can be said for the illustration of Christian Religion: It will suffice if those few be strong and to the purpose. And I am confident that they are substantial enough to convince the Jews: *for I may without vanity presume to have as much knowledge in the Grounds of their Religion as any other. Neither must there be here expected a very high Style: for I being a Stranger cannot possibly attain that fluent Eloquence of the* English *Tongue. But I hope that in these plain rude words my Sincerity may be discovered, which is all I aim at at this present; and also that the* Jews *may understand, that it was not without great reason that I embraced* Jesus Christ.

If Education be so strong a Hindrance to the discovery of the Truth, surely there must be some great persuasion that should cause a man to doubt the truth of his Opinion; and then I judge him to be upon the high Road where without any impediment he may find out the right way.

That is the reason why I do inlarge my self in the proofs of particular Providence after the Jews *Opinion, the consequence thereof being the first Doubt which ever I had concerning their Religion, as in my Discourse I do at large declare: and also because the* Jews, *considering the issue of it, would goe about to deny it, if not so amply and plainly proved before their eyes: so that I hope some of the most serious amongst them may open their eyes, and return to the Lord.*

I do lastly desire, that here notice may be taken, That whereas in this my following Treatise I do quote several Passages out of the Talmud *without setting forth the Books, Chapters and Leaves; the reason of it is, because the late Fire had consumed all those* Hebrew *Books where I could have found them: and though I might have made use of some private Libraries, which are still preserved; yet I lacked a Book,*

a Book, which I earneſtly ſearch'd for amongſt all the Booke-llers in London *and the Friends I knew, and could not finde it, called* Toledot Aaron, *wherein (though with ſome pains) I might have found them out. Yet I am moſt ſure, all that I quote is publickly known unto any of the* Jews *Scholars, and all others which have full skill in that Learning: which ſufficeth for our purpoſe, ſince it cannot be denied by any of the* Jews.

And whereas there are ſeveral Prophecies in the Old Teſtament which really and truly are to be underſtood for Jeſus Chriſt, *and yet I do not make mention of them in this my Treatiſe; the reaſon is, Becauſe the* Jews *of late years, merely to contradict the Chriſtians, have ſtudied and found out ſuch other Expoſitions thereof as ſuffice to ſatisfie their mindes; and I, having full notice of them, judge that not to be the way to convince them, ſince they preſently ſave themſelves with another interpretation. Therefore I chuſe rather to argue by the way of Reaſon, which is undeniable to all rational men, hoping though thoſe few Reaſons be never ſo briefly expreſſed, yet upon a ſerious conſideration the ſtrength of them may eaſily appear.*

S. F.

Truth

Truth ſpringing out of the Earth:
THAT IS,
The TRUTH of *CHRIST*
Proved out of the
EARTHLY PROMISES of the LAW.

The Opinion of the Jews *concerning Providence.*

IT is a certain Maxime and the generally-received Opinion amongſt the *Jews* Theologiſts, and held as a fundamental Principle of the *Moſaicall* Law, That the Lord governeth onely the people of *Iſrael* with his peculiar and particular Providence, and this by the means of the Obſervation of the Law, taking ſtrict notice of all their actions, and providing accordingly. *Deut.* 32. 12. יהוה בדד ינחנו ואין עמו אל נכר *So the Lord alone did lead him, and there was no ſtrange God with him.* He did not deal ſo with any other Nation, but, contrariwiſe, he retired himſelf from the Government of the World in general, leaving it to Seventy Angels as his Vicegerents, whom he conſtituted as abſolute Lords and Governours over the 70 Nations, into which the Children of *Noah* were divided after the Floud; and conſequently they remained ſubject to the Planets and Influences of the Stars, to Chances and accidents of Fortune. *Deuter.* 4. 19. ופן תשא עיניך השמימה וראית את השמש ואת הירח ואת הכוכבים כל צבא השמים ונדחת והשתחוית להם ועבדתם אשר חלק יהוה אלהיך אותם לכל העמים תחת כל השמים *And leſt thou lift up thine eyes unto heaven, and when thou ſeeſt the Sun, and the Moon, and the Stars, even all the hoſt of Heaven, ſhouldeſt be driven to worſhip them and ſerve*

them,

them, which the Lord thy God hath divided unto all nations under the whole heaven.

And although it may ſeem ſomething difficult to prove the Nations to be juſt 70, neither more nor leſs; it will ſuffice for our purpoſe, that it is the general opinion of all the ancient and modern Rabbies, grounded upon the Text *Deut.* 32. 8 בהנחל עליון גוים בהפרידו בני אדם יצב גבולות עמים למספר בני ישראל *When the moſt High divided to the Nations their inheritance, when he ſeparated the ſons of Adam, he ſet the bounds of the people according to the number of the children of Iſrael.* For 70 were the Children of *Iſrael* when they entred into *Egypt*, *Exod.* 1. 5. ויהי כל נפש יוצאי ירך יעקב שבעים נפש *And all the ſouls that came out of the loyns of Jacob were ſeventy ſouls: for Joſeph was in Egypt already.*

The ſaid Angels, ſay the *Jews*, are entituled in the ſacred Scriptures אלהים *Elohim, Gods.* The Prophet *Daniel* calls them שרים *Princes*, *Dan.* 10. 13. ושר מלכות פרס עמד לנגדי עשרים ואחד יום והנה מיכאל אחד השרים הראשנים בא לעזרני ואני נותרתי שם אצל מלכי פרס *But the Prince of the Kingdome of Perſia withſtood me one and twenty days: but lo, Michael one of the chief Princes came to help me.* And in the 20. verſe, ויאמר הידעת למה באתי אליך ועתה אשוב להלחם עם שר פרס ואני יוצא והנה שר יון בא *Then ſaid he, Knoweſt thou wherefore I come unto thee? and now I will return to fight with the Prince of Perſia: and when I am gone forth, lo, the Prince of Greece ſhall come.* And ſo he called them when he ſaw them intercede each one for his Nation.

The *Jews* ſay in their *Midras*, That the Lord doth not puniſh any Nation, but firſt he takes away the power of its Prince above: and ſo they underſtand the Text *Iſa.* 24. 21. והיה ביום ההוא יפקוד יהוה על צבא המרום במרום ועל מלכי האדמה על האדמה *And it ſhall come to paſs in that day, that the Lord ſhall puniſh the hoſt of the high ones that are on high, and the Kings of the earth upon the earth.* Therefore the *Jews* in their Liturgie give this Attribute

unto

unto the Lord, מלך מלכי המלכים *King of the Kings of Kings*, intending ſtill the ſaid Angels.

Yet they do confeſs that the Lord from time to time takes notice of the Actions of each Nation, to recompenſe them according to their evil or good doings: and this they call השגחה כללית *a general Providence.* This is when the ſins of mankind do reach unto a high and full meaſure. *Gen.* 15. 16. ודור רביעי ישובו הנה כי לא שלם עון האמורי עד הנה *But in the fourth generation they ſhall come hither again; for the iniquity of the Amorite is not yet full.* Then it is ſaid that the Lord comes down to examine and give order for Punithment, as for example in the Tower of *Babel.*

But becauſe we are to treat hereafter of this matter more diſtinctly, we leave it to its proper place. For I will begin to ſhew in a right order the paſſages of Scripture whereon the *Jews* ground this their Opinion, ſince the ſerious conſideration hereof was the firſt motive that inclined me to enquire the grounds of the truth of Chriſtian Religion.

AFter this manner then do the *Jews* eſtabliſh the Government of the World between the Lord and the Seventy Angels, whom they call סנהדרין של מעלה *the Sanedrin above:* the Lord taking for himſelf onely the People of *Iſrael*, *Deut.* 32. 9. כי חלק יהוה עמו יעקב חבל נחלתו *For the Lord's portion is his People; Jacob is the lot of his inheritance.*

Thus they ſay, that ſoon after *Adam* ſinned, and was caſt out of Paradiſe, this particular Providence and Care which the Lord ſhould have had over Man, if Sin had not hindred, began then to decline, and immediately the World remained ſubject to Chances and Accidents. *Gen.* 3. 16, 17, 18. אל האשה אמר וגו' *Unto the Woman he ſaid, &c.* So that the Earth was preſently filled with Pains and Troubles, and yet did not obtain the intended end, but in ſtead of Corn, Thorns and Thiſtles; as if the Lord had not that pleaſure which he intended

to have over Mankind: Yet notwithſtanding he ſtill reſerved the Government of the World unto himſelf, as it appears in the caſe of *Cain*, where the Lord himſelf ſpoke to him, rebuked him, and declared his Baniſhment.

This Aſſiſtence of the Lord in the World the *Jews* ſay laſted onely till a ſhort ſpace after the Floud, when the Sins of Man did reach to a high degree, committed before the eyes of their Creatour; inſomuch that it is manifeſt the Lord abhorred them. *Gen.* 6. 6. וינחם יהוה כי עשה את האדם בארץ ויתעצב אל לבו *And it repented the Lord that he had made Man on the earth; and it grieved him at his heart.* And then the Divine Majeſty decreed not to aſſiſt any more among men. *Gen.*6. 3. ויאמר יהוה לא ידון רוחי באדם לעולם *And the Lord ſaid, My ſpirit ſhall not alwaies ſtrive with man,*&c. Which words, לא ידון *ſhall not ſtrive*, in the true *Hebrew* ſenſe ſignifie, My Spirit ſhall not judge or govern Man. And then he declared the general Deſtruction of mankind, his great Mercy ſaving onely *Noah* and his three Sons, with their Wives. They all came out of the Ark; *Noah* offers up a Sacrifice of Thankſgiving to the Lord; there it is ſaid, *Gen.* 8. 21. וירח יהוה את ריח הניחח ויאמר יהוה אל לבו לא אסף לקלל עוד את האדמה בעבור האדם כי יצר לב האדם רע מנעריו ולא אסף עוד להכות את כל חי כאשר עשיתי *And the Lord ſmelt a ſweet ſavour, and the Lord ſaid in his heart, I will not again curſe the ground any more for man's ſake; for the imagination of man's heart is evil from his youth: neither will I again ſmite any more every thing living, as I have done.* Whence they ſay it appears clearly, that it ſeemed more convenient in the eyes of the Lord to retire to himſelf, and forſake the Government of Men, then to dwell amongſt them, and be forced to deſtroy them ever and anon. And in the following Verſe, עוד כל ימי הארץ זרע וקציר וקר וחם וקיץ וחרף ויום ולילה לא ישבתו *While the Earth remaineth, Seed-time and Harveſt, and cold and*

heat, and Summer and Winter, and Day and Night ſhall not ceaſe. Here he eſtabliſhed Nature, commanding it not to fail in thoſe things without which the World could not ſubſiſt; and caſting his Bleſſing upon mankind he retired.

This Abſence of the Lord from the World cauſed ſuch a Diſorder in it, that neither the wicked were puniſhed, nor the juſt rewarded; ſo that Men, in ſtead of turning to the Lord with all their hearts, that thereby the Lord might again take care of them, and in ſtead of praying to God, and confeſſing that their Sins were the cauſe that their Maker was ſeparated from them; their Malice grew ſo inſolent, that they not onely ſaid that the Lord did not govern the World, becauſe Man did not deſerve it, which was indeed the true reaſon; but the proud Ignorance of the great ones of that Time reached ſo far, that they publickly, though falſly, preached, that the Firſt Cauſe his Government and Knowledge did not extend to this Low world, and that he had not, neither could have, any notice of any thing in it. And thus they publiſhed and taught, that the power over this World did belong to their new-invented Gods, the Sun, the Moon, and the Stars.

The ancient Rabbies ſay that the firſt inventer and maintainer of this curſed Opinion was proud *Nimrod*, whom the Scripture calls *a mighty Hunter before the Lord*, that is, one that chaſed Souls from the Lord. And farther the ancient *Jews* ſay, that the wickedneſs of that Age reached ſo high, that they imagined to conquer Heaven it ſelf; to which effect they began to build that lofty ſoaring Tower of *Babylon*.

At the building of this Tower was the firſt time where it is ſaid that the Lord came down into the World for to take notice of Man's Actions. *Gen.* 11. 5. וירד יהוה לראות את העיר ואת המגדל אשר בנו בני האדם *And the Lord came down to ſee the City and the Tower which the children of men built.* Wherefore his Divine Juſtice decreed the Diviſion of Tongues, as it is ſaid in the

7. Verſe, הבה נרדה ונבלה שם שפתם וגו׳ *Goe to, let us go down, and there confound their language*, &c. And becauſe it is ſaid here in the plural number נרדה *let us goe down*, the *Jews* ſay, נתיעץ בפמליא של מעלה *he took counſel with the Magiſtracy above:* their meaning is, that he conſulted thoſe Angels before mentioned, whom he then conſtituted as Governours and Protectors over the Seventy Nations, into the which Number at that very time the World was divided. Here they ſay there was a neceſſity of them all; of the Lord, to ordain, and the Angels, to obey his Commands; for his ſimple Unity could not admit of any diviſion.

This Apartment of the Lord from the World laſted, ſay they, untill the Light of our Father *Abraham* began to ſhine in the World. He diſcovering the truth, how that the Creatour of all things could not infallibly but have knowledge of the moſt inferiour of Man's actions, and that if he did not take cogniſance thereof, the fault was in Man; he began preſently with a great Zeal to deny openly the power of their invented Gods, and to preach to mankind the Divine Truth, contrary to that which *Nimrod* and his Followers taught: For whereas they chaſed Souls from the Lord, *Abraham* did endeavour to gain Souls to the Almighty. And ſo the ancient Rabbies underſtand the Text *Gen.* 12. 5. ואת הנפש אשר עשו בחרן *and the Souls they had gotten in Haran:* that is, thoſe he had converted to the Knowledge of the moſt High God. For which cauſe the *Jews* ſay *Nimrod* commanded him to be caſt into a Furnace of Fire, out of which the Almighty God delivered him. This, beſides their Tradition, they prove out of the Text, *Gen.* 15. 7. אני יהוה אשר הוצאתיך מאור כשדים *I am the Lord that brought thee out of Ur of the Chaldees.* Theſe words, according to the true *Hebrew* ſenſe, ſignifie, *from the fire of the Chaldees.*

And although by the ſacred Scriptures *Ur* appears plainly to be the name of a Town in *Chaldea*, the dwelling-

ling-place and ſeat of *Terah*, *Abraham*'s Father; yet they ſay it was ſo called for this very wonderfull Action, and the manifeſtation of the Lord there, in the deliverance of *Abraham* his beloved, and his Friend; which they prove after this manner: We do not find that the Lord ſpoke with *Abraham*, commanding him to forſake his native Countrey, till after his Father was dead; yet we do find that while *Terah* was alive it is ſaid, *Gen.* 11. 31. ויקח תרח את אברם בנו ואת לוט בן הרן בן בנו ואת שרי כלתו אשת אברם בנו ויצאו אתם מאור כשדים וגו' *And Terah took Abraham his ſon—and they went forth with them from Ur of the Chaldees*, &c. and *Terah* we find died in *Haran*. Now if *Terah* out of his own free will, or for his conveniency, went forth out of *Ur* with all his Family, how then ſays the Lord as a great matter to *Abraham*, *I am the Lord that brought thee forth out of Ur of the Chaldees*, ſince the Lord did not command him to goe out of that place? Whence it appears to be as we have ſaid, that is, in reſpect of the great Wonder the Lord wrought there for him.

It ſeems this great Conſtancy in *Abraham* was enough to bring down from Heaven the Lord's Providence upon him, and thereby he deſerved the degree of Prophecie, being led and protected in all his Actions by the moſt High God; that men ſhould know that the Lord was all-ſufficient, and that it was their own Sins that made a Separation between them and their God.

Melchizedek King of *Salem*, or a perfect King, as ſome interpret it, when he ſaw *Abraham* with onely 318 men of his own Domeſticks overcome 4 powerfull Kings, he preſently knew that it was by a more then humane ſtrength, and that onely the moſt High could be the Authour of ſuch a wonderfull Victory; and then he ſaid, ברוך אברם לאל עליון *Bleſſed be Abraham of the moſt high God*, *Gen.* 14. 19. Note that *Melchizedek* there calls the Creatour of all things *the moſt high God*, as if there were other Gods, but he was the moſt High. And when *Moſes* in-

in his laſt Song ſpeaks of the diviſion of the Nations, he gives the Lord the ſame title, *Deut.* 32. 8. For then he was retired to the moſt high Heaven, leaving the Government to the Seventy Angels.

This Providence continued in thoſe times onely with the Patriarchs, and therefore the Lord was pleaſed to call himſelf *the God of Abraham, the God of Iſaac, and the God of Jacob*, (who was called *Iſrael*;) and after that *the God of Iſrael* in general; and never ſince that time the God of any one in particular, for all were included and comprehended in *Iſrael*.

And although we find that in thoſe times the Commands of the Lord came to *Abimelech* and *Laban*, yet it was not for their own deſerts, but becauſe it was ſo convenient for the deliverance of his Servants: nevertheleſs this Manifeſtation was not by the name of יהוה *the Lord*, but אלהים *Elohim*, that is, by the mediation of their own Angel.

Jacob goes forth out of his Father's houſe, fearing the threatnings of his Brother *Eſau*, and his great fear diſcovers that he was not certain of the moſt High for his guide: he lies down by the way, and the Lord appears to him in a Dream, promiſing him his aſſiſtence: he awakes and admires, ſaying, *Gen.* 28. 16. אכן יש יהוה במקום הזה ואנוכי לא ידעתי *Surely the Lord is in this place, and I knew it not.* He riſes up, and vows a Vow, which at the firſt ſight appears ſomewhat difficult; for it ſeems that if the Lord did not accompliſh for him his deſires there expreſt, he would not acknowledge him for his God. In anſwer to this the *Jews* ſay, that *Jacob*'s Meekneſs and Humility did not allow him ſufficient confidence to believe himſelf the choſen one of the Lord, and that he ſhould arrive to the attainment of that Preeminence his Father and Grandfather did enjoy; and this by reaſon of his being born laſt, fearing that of right it belonged to his elder Brother, notwithſtanding he had uſed his utmoſt endeavours to obtain it; inſomuch that

for

for this onely thing, if we may credit the ancient Rabbies, he ſtruggled in the very womb with his Brother: he much doubted if the bargain of his Brother's Primogeniture or Birth-right was accepted and confirmed by the Lord, though his Brother never ſo much deſpiſed it: he was not ſure that fraudulent way of ſtealing the Bleſſing intended for his Brother ſeem'd well in the Lord's ſight. Now he finds himſelf in the preſence of the Lord, in the houſe of God, and in the gate of Heaven, with more confidence he takes a Sign for himſelf, thereby to know whether that aſſiſtence then promiſed ſhould continue to him and his poſterity. He conſiders and concludes; The difference which was between my Fathers and the reſt of the World is, that they being ſubject to the changes and chances of Fortune, theſe were guided immediately and protected by the hand of the moſt High, ſo that their Felicities were continual and durable. Wherefore he ſays, If I be anſwered according to my Petitions and deſires, *Then ſhall the Lord be my God*; that is, I ſhall enjoy that glory, that the Lord ſhall be intituled *the God of Jacob* as well as of *Abraham* and of *Iſaac:* which accordingly was fulfilled.

Before we proceed farther, we will take notice of the ſecond time the Lord is mentioned to come down into the World to take cognizance of the Actions of Man, which was in the caſe of *Sodom* and *Gomorrha*, a Nation among whom but few years before the Lord had manifeſted himſelf with his great power, in working ſo wonderfull a Deliverance for them by the hand of his Servant *Abraham*; yet they ſo ungratefully provoked the Lord with their Abominations, that it is ſaid *Gen.*18.21. ארדה נא ואראה הכצעקתה הבאה אלי עשו כלה ואם לא אדעה *I will go down now, and ſee whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know.* He found them guilty, gives an account of it to his Servant *Abraham*, and ſends an Angel to deſtroy them.

Moſes, ſay the *Jews*, received by tradition from his Fore-fathers this Promiſe which the Lord had made to them, not onely to protect them in *Egypt* under that Bondage, but alſo to govern them by himſelf afterwards. This is ſignified by that Viſion *Jacob* ſaw when he went down with his Family into *Egypt*, *Gen.* 46. 4. אנוכי ארד עמך מצרימה ואנוכי אעלך גם עלה *I will go down with thee into Egypt, and I will alſo ſurely bring thee up again.* So they ſay that *Moſes* would not accept his Embaſſie into *Egypt*, untill he was firſt aſſured that the Lord himſelf would go along with him without the interpoſition of any Angel: which they prove as followeth.

God appears to *Moſes* in Mount *Horeb* in the midſt of a burning Buſh: *Moſes* wonders to ſee the Buſh burn, and not conſumed; he approaches nearer, the better to obſerve that wonderfull Viſion: אלהים *Elohim* God commands him to put off his ſhoes, for the place whereon he ſtands is holy ground. There he is told that he who then ſpake with him was the God of *Abraham*, *Iſaac* and *Jacob*. Here *Moſes* hides his face, fearing to behold the moſt High, and is then commanded to goe to *Pharaoh*, and to bring the Children of *Iſrael* out of *Egypt*. *Moſes* anſwers, *Exod.* 3. 11. ויאמר משה אל האלהים מי אנכי כי אלך אל פרעה וכי אוציא את בני ישראל מארץ מצרים *And Moſes ſaid unto God, Who am I, that I ſhould go unto Pharaoh, and that I ſhould bring forth the children of Iſrael out of Egypt?* To this he is anſwered, Verſe 12. ויאמר כי אהיה עמך וזה לך האות כי אנכי שלחתיך בהוציאך את העם הזה ממצרים תעבדון את האלהים על ההר הזה *And he ſaid, Certainly I will be with thee; and this ſhall be a token unto thee, that I have ſent thee: When thou haſt brought forth the people out of Egypt, ye ſhall ſerve God upon this Mountain.* According to the literal ſenſe it ſeems that he did not find himſelf capable of ſo great an Employment.

But the *Jewiſh* Criticks interpret theſe words in another ſenſe, arguing after this manner: Whatſoever is a

Sign

Sign of another thing to come, it is neceſſary that it ſhould precede the thing ſignified; and if ſo, how doth the Lord in this caſe, to certifie *Moſes* that he ſhould proſper in his Meſſage, give him for a Sign, that when he had brought forth the people out of *Egypt*, they ſhould ſerve him upon that Mountain, which Sign was to ſucceed after their going out of *Egypt*? Forced by this Argument they declare the Text thus, ſuppoſing alwaies that the true Grammatical ſenſe is infringed neither way: *Moſes*, ſay they, was diſſatisfied, doubting whether it was the Lord himſelf that ſpoke to him, or ſome Angel which the Divine Majeſty did appoint to govern that People: and though the Lord told him, *I am the God of thy Fathers*, &c. yet was not his Doubt reſolved; for ſo the Lord uſed to manifeſt himſelf to the other Prophets, by Dreams, Viſions, or Angels, ſerving onely as Tongues to declare the will of their Creatour, as hereafter we ſhall more at large ſet forth.

But returning to our Text, they expound it thus: What ſhall I be when I ſhall come to *Pharaoh*, and ſhall have brought the Children of *Iſrael* out of *Egypt*? that is, In what degree or quality ſhall I remain after my performance of the one and the other thing? To the firſt he is anſwered, that when he comes to *Pharaoh*, *Certainly I will be with thee*, that is, I will aſſiſt you, and you ſhall proſper: and the Sign of this is, that I my ſelf ſend you, I who am Eternall: and here was ſignified to him the name of אהיה *Ehjeh*, the firſt Attribute of the moſt High, which denotes his Eternity and Immutability.

To the 2. Queſtion he is anſwered, *When thou haſt brought forth the people out of Egypt, ye ſhall ſerve God upon this Mountain*; that is, they ſhall here receive the Law, (for *Horeb* and *Sinai* are both one Mountain) and he ſhall be the Law-giver. And becauſe there did ſtill remain ſome Scruple in *Moſes*, imagining that he who ſpoke with him might be onely ſome high Intelligence, which, though firm and durable, might have had a beginning;

he replies, *If they ſhall ſay to me, What is his name? what ſhall I ſay unto them?* To which he is anſwered, אהיה אשר אהיה *I am that I am:* though the Grammaticall ſenſe is, *I will be what I will be*, that is, I will be with you what I will ever be, alwaies the ſame, Eternall and Immutable. And here was manifeſtly declared to him what before was onely ſignified, as hath been ſaid.

The Lord knowing well this was not enough to remove his Doubt, he proceeds farther, and ſays, Verſe 15. ויאמר עוד אלהים אל משה כה תאמר אל בני ישראל יהוה אלהי אבותיכם אלה אברהם ואלהי יצחק ואלהי יעקב שלחני אליכם זה שמי לעלם וזה זכרי לדור ודור *And God ſaid moreover unto Moſes, Thus ſhalt thou ſay unto the Children of Iſrael, The Lord God of your Fathers, the God of Abraham, the God of Iſaac, and the God of Jacob, hath ſent me unto you: this is my name for ever, and this is my memorial unto all generations.* Here was revealed to *Moſes* the myſtery of the *Tetragrammaton*, the proper name of the abſolute Creatour, the Cauſe of all cauſes, a Name which denotes him to be the onely true Being, abſolute and independent in himſelf, without either beginning or end, which was, is, and alwaies ſhall be the ſame, without any weakneſs, alteration, or ſhadow of change; all which Properties are comprehended in this glorious Name. Then he orders *Moſes* what to doe, aſſuring him that they ſhall hearken to his voice. *Moſes* nevertheleſs requires Signs with which he might ſatisfie the people, leſt they ſhould not believe the Lord appeared to him. The Lord gives him Signs. And when we might imagine that *Moſes* was now abundantly ſatisfied, he boldly excuſes himſelf, and ſays, *O my Lord, I am not eloquent*, &c. To which the Lord yet once more replies, aſſuring him that he will be with him, and more particularly with his mouth; as if himſelf would put the words he ſhould utter into his mouth *Who hath made man's mouth*, &c. And now when he had nothing left to rejoyn, he more boldly refuſes his Embaſſie, as with an abſolute denial, *Gen.* 4. 13. ויאמר

ויאמר בי אדוני שלח נא ביד תשלח *And he ſaid, O my Lord, ſend, I pray thee, by the hand of him whom thou wilt ſend.* Inſomuch that the anger of the Lord was kindled againſt him. And when we might have expected a ſevere judgment to be denounced upon him, we ſee the Lord indulged him the greateſt excellency that ever was beſtow'd upon any man, Ver. 16. ודבר הוא לך אל העם והיה הוא יהיה לך לפה ואתה תהיה לו לאלהים *And he ſhall be thy ſpokeſman unto the people: and he ſhall be, even he ſhall be to thee inſtead of a mouth, and thou ſhalt be to him in ſtead of God.* *Exod.* 7. 1. ויאמר יהוה אל משה ראה נתתיך אלהים לפרעה ואהרון אחיך יהיה נביאך *And the Lord ſaid unto Moſes, See, I have made thee a God to Pharaoh; and Aaron thy brother ſhall be thy Prophet.*

This, ſay the *Jews*, was the end *Moſes* aimed at: for now he was conſtituted abſolute Lord and Governour over the Lord's People, equal in degree with the Angels above, yea and ſuperiour to them, inaſmuch as his people excelled all the reſt, he ſpake to him face to face, and mouth to mouth, without the mediation or interpoſition of any Angel. *Numb.* 12. 6, 7, 8. ויאמר שמעו נא דברי אם יהיה נביאכם יהוה במראה אליו אתודע בחלום אדבר בו: לא כן עבדי משה בכל ביתי נאמן הוא: פה אל פה אדבר בו ומראה ולא בחידת ותמנת יהוה יביט ומדוע לא יראתם לדבר בעבדי משה *And he ſaid, Hear now my words: If there be a Prophet among you, I the Lord will make my ſelf known unto him in a Viſion, and will ſpeak unto him in a Dream. My ſervant Moſes is not ſo, who is faithfull in all mine houſe. With him will I ſpeak mouth to mouth, even apparently, and not in dark ſpeeches; and the ſimilitude of the Lord ſhall he behold: wherefore then were ye not afraid to ſpeak againſt my ſervant Moſes?* And although it appears that the Lord himſelf ſpake ſeveral times to the Patriarchs, yet it was alwaies, as they ſay, by the mediation of the Angel *Michael*; of whom more particularly hereafter. This, ſay they, is evidently proved from *Exod.* 6. 3. וארא אל אברהם אל יצחק ואל יעקב באל

באל שדי ושמי יהוה לא נודעתי להם *And I appeared unto Abraham, unto Iſaac, and unto Jacob, by the name of God Almighty: but by my name Jehovah was I not known to them.*

Now when *Moſes* had obtained the accompliſhment of his deſires, he preſently receives his Inſtructions from the Lord, with his Letters of Credence, viz. the power of working Miracles as occaſion ſhould require. He goes to *Egypt*, brings the *Iſraelites* from thence, conducts them to Mount *Sinai*. Here is the third time the Lord came down. *Exod.* 19. 20. וירד יהוה על הר סיני אל ראש ההר ויקרא יהוה למשה אל ראש ההר ויעל משה *And the Lord came down upon Mount Sinai, on the top of the Mount: and the Lord called Moſes up to the top of the Mount, and Moſes went up.* There he gives the Law to his People, and again of new determins to aſſiſt immediately in the world amongſt them; *Exod.* 25. 8. ועשו לי מקדש ושכנתי בתוכם *And let them make me a Sanctuary, that I may dwell amongſt them.*

But in the mean time, whilſt *Moſes* tarried in the Mount to receive from the Lord the Orders according to which he was to govern his People, *Iſrael*, deſpairing of his return, concluded their Guardian-angel and Protector to be loſt, and as yet there remained amongſt them ſome reliques of the Idolatry of the *Egyptians*, with whom they had ſo long ſojourned. They therefore ignorantly deſire a Mediatour between the Lord and themſelves. *Exod.* 32. 1. וירא העם כי בשש משה לרדת מן ההר ויקהל העם על אהרן ויאמרו אליו קום עשה לנו אלהים אשר ילכו לפנינו כי זה משה האיש אשר העלנו מארץ מצרים לא ידענו מה היה לו *And when the people ſaw that Moſes delayed to come down out of the Mount, the people gathered themſelves together unto Aaron, and ſaid unto him, Up, make us gods which ſhall go before us; for as for this Moſes, the man that brought us up out of the land of Egypt, we wot not what is become of him.* They were deſirous, that as *Aaron* was Prophet to *Moſes* their former Mediatour,

Mediatour, ſo that he would now alſo be their Prophet to their new-invented Gods. They preſumed that *Taurus*, one of the Signs of the Zodiack, had ſome relation to and Influence over them; or perhaps the learned amongſt them already knew the Oxe to be the figure of one of the four Living creatures in the Divine Chariot, *Ezek.* 1. the head and chief of all domeſtick Beaſts; and the influence of this Sign is ſaid (the Oxe being our fellow-labourer) to reſpect the Plenty and increaſe of the Earth, *Prov.* 14. 4. ורב תביאות בכח שור *Where no Oxen are, the crib is clean: but much increaſe is by the ſtrength of the Oxe.* So *they made a Calf in Horeb, and worſhipped the molten Image: Thus they changed their glory into the ſimilitude of an Oxe that eateth graſs. Pſal.* 106. 19, 20. Whereby that particular Providence called שכינה *Secinah*, which dwelt amongſt them and aſſiſted them, ſtraightway removed from them, and they were deveſted of that glorious Garment they attained but a few daies before at Mount *Sinai*, when the Law was propoſed to them; and by reaſon of their great Sin they were now made naked. *Exod.* 32. 25. וירא משה את העם כי פרע הוא כי פרעה אהרן לשמצה בקמיהם *And when Moſes ſaw that the people were naked, (for Aaron had made them naked unto their ſhame, amongſt their enemies.)* And *Ex.* 33. 6. ויתנצלו בני ישראל את עדים מהר חורב *And the children of Iſrael ſtripp'd themſelves of their ornaments by the mount Horeb.*

Now the Lord had decreed their utter Ruine, *had not Moſes his choſen ſtood before him in the breach, to turn away his wrath, leſt he ſhould deſtroy them; Pſal.* 106. 23. and that with ſuch ardent Zeal, that he expoſes himſelf to deſtruction to ſave them. *Exod.* 32. 32. ועתה אם תשא חטאתם ואם אין מחני נא מספרך אשר כתבת *Yet now, if thou wilt, forgive their ſin; and if not, blot me, I pray thee, out of thy book which thou haſt written.* Here the *Jews* allegorize, as if *Moſes* ſhould ſay, O Lord, when it is your decree to deſtroy a Nation, your cuſtome is to recall back to your ſelf that power you were pleaſed to beſtow

beſtow upon that Angel whom you had conſtituted their Governour: now ſince your Divine Grace hath made me immediate Governour under you over this People, making me thereby one of the number of thy holy Angels, if you will not forgive this People, I ſurrender up again my Patent and Commiſſion, *Blot me out of thy book which thou haſt written*, that is, out of thy Book wherein thou haſt written my name equal with the Guardian-Angels of the other Nations of the earth.

The Lord then promiſed him an Angel to goe along with him, and commands him to lead the People. *Exod.* 33. 2, 3. ישלחתי לפניך מלאך וגרשתי וכו' כי לא אעלה בקרבך כי עם קשה ערף אתה פן אכלך בדרך *And I will ſend an Angel before thee, and I will drive out*, &c. *for I will not go up in the midſt of thee, for thou art a ſtiff-necked people, leſt I conſume thee in the way.* But *Moſes* declines it, *Ex.* 33. 15, 16. ויאמר אליו אם אין פניך הולכים אל תעלנו מזה: ובמה יודע אפוא כי מצאתי חן בעיניך אני ועמך הלוא בלכתך עמנו ונפלינו אני ועמך מכל העם אשר על פני האדמה *And he ſaid unto him, If thy preſence go not with me, carry us not up hence. For wherein ſhall it be known here, that I and thy people have found grace in thy ſight? Is it not in that thou goeſt with us? So ſhall we be ſeparated, I and thy people, from all the people that are upon the face of the earth.* Whence the *Jews* conclude poſitively, that this is the onely diſtinction between them and the other Nations.

Here it will be convenient to take notice of a great Difficulty that enſues from this diſcourſe, which is, that in *Exod.* 23. 20. it is written, הנה אנוכי שלח מלאך לפניך לשמרך בדרך ולהביאך אל המקום אשר הכנותי *Behold, I ſend an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared.* God promiſes them there to ſend an Angel to guide and preſerve them in the way, with which promiſe *Moſes* ſeems to be well ſatisfied: yet *Exod.* 33. 15. he oppoſes, and would not be contented, untill the Lord promiſed him that he would goe along with him himſelf, as he did before.

What

What ſhould then be the reaſon of *Moſes*, that he ſhould then be contented with the aſſiſtence of an Angel, when not onely himſelf is now diſſatisfied, but the People alſo, hearing that the Lord would ſend an Angel before them, counted it evil tidings, and mourned for it, and put not on their ornaments? *Ex.* 33. 4. וישמע העם את הדבר הרע הזה ויתאבלו ולא שתו איש עדיו עליו *And when the people heard theſe evil tidings, they mourned, and no man did put on him his ornaments.*

To this the *Jews* ſay, that theſe places ſpeak of two ſeverall Angels, and that that Angel mentioned *Ex.* 33. was one of the common Angels, whom by reaſon of their ſins the Lord would ſet over them, and ſo debaſe them, by making them but equal with any of the other Nations, intending to withdraw his particular Providence from them; as it is expreſly ſaid, *Exod.* 33. 3. *For I will not go up in the midſt of thee*, &c. But that Angel promiſed *Exod.* 23. was the Angel *Michael*, who is ſtyled שר הפנים *Prince of the preſence of God*, (ſo he is ſtyled *Iſai.* 63. 9. ומלאך פניו הושיעם *And the Angel of his preſence ſaved them*) Lieutenant-general of the moſt High, and Captain of all the Celeſtial hoſt, Preſident of the Sanhedrin above, and chief Miniſter of the Power, Mercy and Benevolence of the Lord, Deputy of the Holy Land, Prince and Advocate of the People of *Iſrael*. *Daniel* 10. 21. כי אם מיכאל שרכם *But I will ſhew thee that which is noted in the Scripture of truth, and there is none that holdeth with me in theſe things but Michael your Prince:* and 12. 1. ובעת ההיא יעמוד מיכאל השר הגדול העמד על בני עמך *And at that time ſhall Michael ſtand up, the great Prince which ſtandeth for the children of thy People, and there ſhall be a time of trouble, ſuch as never was ſince there was a Nation, even to that ſame time: and at that time thy People ſhall be delivered, every one that ſhall be found written in the Book.* (Note that *Exod.* 23. 23. it is ſaid מלאכי *mine Angel*, and Ver. 21. it is ſaid *my name is in him.*) And farther 'tis obſerved, that when the Lord retired himſelf after the Floud from

the Government of the World, as aforeſaid, it was becauſe he was of purer eyes then to behold iniquity, and could not ſuffer Sin to goe unpuniſhed. Wherefore it is written *Exod.* 33. 3. *For I will not goe up in the midſt of thee*, &c. And concerning the Angel mentioned Ex. 23. it is ſaid, *Beware of him*, &c. Whence it appears that Government ſhould have been the ſame with the Lord's, where men ought to be more religiouſly ſtrict in their actions: for as the Care and Superintendency over them is alwaies near, ſo the Correction and Puniſhment of their Delinquency is ever at hand. Unto the Patriarchs God appeared by the name of אל שדי *El Shadai*, God Almighty, that is *Michael*, who, as it is ſaid, denotes the Power of the Lord; for ſo is the true ſignification of his Name, מי כאל *Michael*, *Who is like* אל *El*, that is the ſtrong and powerfull God? And though this *Michael* was appointed and deputed Governour of *Iſrael*, yet he exerciſed not his Office during the life of *Moſes*, but ſoon after his death: for when *Joſhua* had paſſed over *Jordan*, he appeared unto him in the likeneſs of a man of war, *Joſh.* 5. 13, 14. ויהי בהיות יהושע ביריחו וישא עיניו וירא והנה איש עמד לנגדו וחרבו שלופה בידו וילך יהושע אליו ויאמר לו הלנו אתה אם לצרינו: ויאמר לא כי אני שר צבא יהוה עתה באתי *And it came to paſs when Joſhua was by Jericho, that he lift up his eyes and looked, and behold there ſtood a man over againſt him, with his ſword drawn in his hand: and Joſhua went unto him, and ſaid unto him, Art thou for us, or for our adverſaries? And he ſaid, Nay, but as Captain of the Hoſt of the Lord am I now come. And Joſhua fell on his face to the earth, and did worſhip, and ſaid unto him, What ſaith my Lord unto his ſervant?* From thoſe words, *as Captain of the Lord's hoſt am I now come*, 'tis obſerved that *Michael* did not enter upon the execution of his Government till *Moſes* died.

But to conclude this Point; after the great ſin of the golden Calf cauſed God to withdraw himſelf from them, when *Moſes* intreated the Lord to ſhew him his glory,

glory, it is again ſaid that the Lord came down in a cloud, *Exod.* 34. 5. וירד יהוה בענן ויתיצב עמו שם ויקרא בשם יהוה *And the Lord deſcended in the cloud, and ſtood with him there, and proclaimed the name of the Lord:* and there, ſay the *Jews*, he remained untill the deſtruction of the firſt Temple; becauſe it is not ſaid in all that intervall that the Lord either came down or went up, till *Ezekiel* ſaw him remove upon his journey in his Chariot at the very time that the Temple was deſtroyed, *Ezek.* 9. 3. וכבוד אלהי ישראל נעלה מעל הכרוב אשר היה עליו אל מפתן הבית *And the glory of the God of Iſrael was gone up from the Cherub whereupon he was, to the threſhold of the houſe, and he called to the man cloathed with linnen, which had the writer's inkhorn by his ſide.* See more of this in the two next Chapters.

The *Jews* proceed farther, and ſay that *Balaam*, the greateſt and the learnedeſt Magician of his time amongſt the Gentiles, who was the High-Prieſt of all their idolatrous Rites and Ceremonies, and a maintainer of them, when he heard the report of the miraculous works *Moſes* wrought among the *Ægyptians*, and underſtood that *Moſes* for all the Doctrine he delivered alledged for his authority that the Lord appeared unto him, and that the Lord ſpake unto him all that he delivered to the people of *Iſrael*, and that he delivered nothing to them but what he had firſt received from his mouth; this *Balaam* endeavoured to proclaim the ſame Doctrine to his followers, and the better to ſtrengthen and confirm them in their idolatrous Worſhip, avouched that the Lord alſo ſpake to him. Or perhaps he might imagine it an impoſſibility for the Firſt Cauſe to ſpeak to any man, and that it was onely a politick deſign in *Moſes* to make his people believe ſo, the better to gain upon their affections, and to incourage their zeal and valour, and that all *Moſes* performed was through the Art of Magick, in which *Balaam* was ſo eminently skilfull; therefore he pretended and preſumed to have the ſame knowledge, or rather

more then *Moſes* had: and ſo it appears by his endeavours to undoe all that *Moſes* had done till that time.

This is thus proved. *Balak* the ſon of *Zippor* is afraid of *Iſrael* when they approach his Borders, and ſends for *Balaam* to curſe them: *Balaam* arrogantly anſwers his Embaſſadors, as deſpiſing *Moſes*, and as if the Lord had onely ſpoke to him, *Numb.*22. 8. ויאמר לינו פה הלילה והשבתי אתכם דבר כאשר ידבר יהוה אלי *And he ſaid unto them, Lodge here this night, and I will bring you word again as the Lord ſhall ſpeak unto me. And the Princes of Moab abode with Balaam.* But Ver. 9. the truth is diſcovered, that it was onely *Elohim*, which is the *Angel*: and the ſame Angel commands him Ver. 12. that he ſhould not goe with the Meſſengers, nor curſe the people, for they were bleſſed. But he proudly ſtill perſiſting in his own perſuaſion anſwers the Meſſengers, Ver. 13. *The Lord refuſeth to give me leave to goe with you.* *Balak* ſends to him the ſecond time Princes more honourable then the former, and he, the better to declare his ſincerity, hypocritically anſwers, Ver. 18. אם יתן לי בלק מלא ביתו כסף וזהב לא אוכל לעבור את פי יהוה אלוהי לעשות קטנה או גדולה *And Balaam anſwered and ſaid unto the ſervants of Balak, If Balak would give me his houſe-full of ſilver and gold, I cannot go beyond the word of the Lord my God, to doe leſs or more.* Yet notwithſtanding in the next Verſ. he prays them to tarry. *I pray you tarry ye alſo here this night:* whence it appears clearly, that he himſelf miſtruſted his own Prophecy, otherwiſe he durſt not have preſumed to tempt God, whoſe will he already knew. Ver. 20. *Elohim* the Angel gives him leave to goe; but with an injunction not to ſpeak any thing but what he is told. He riſes as early as his Malice, ſolicitous to accompliſh his evil intentions: and in his journey upon the way he is three times met by *Michael*, who is here called *the Angel of the Lord.* Upon which the ancient Rabbies in the *Midras* allegorize thus.

The firſt time the Angel appeared to him upon the high-

high-way, the Aſſe turned aſide out of the way, and went into the field: Hereby is ſignified *Abraham*, that if *Balaam* had any thing to ſay againſt his Sons, the Field was broad enough, *viz.* the Sons of *Hagar* and *Keturah*; but as for the King's way, which was *Iſaac*, he muſt not be touched. Next, the Angel meets him in a path of the Vineyards between two Walls: the Aſſe ſees the Angel, and thruſts her ſelf unto the Wall, and cruſhes *Balaam*'s foot againſt the Wall: That denotes *Iſaac*, that if he had any thing againſt his two Sons, *Eſau* would hardly be granted him, but *Jacob* muſt not be touched. The third time the Angel meets him in a narrow place where was no way to turn either to the right hand or to the left, ſignifying *Jacob*, whoſe Sons were all choſen of God, and with them no fault to be found: and here the Aſſe fell down under *Balaam*, the Lord permitting the dumb Aſſe to ſpeak with man's voice, and forbid the madneſs of this Prophet, and to ſhew him how extravagant his Wickedneſs and Pride was, the moſt abject and ſervile of all Beaſts being more capable of God's Providence then himſelf.

Now *Balaam*'s eyes were opened, finding experimentally the truth *Moſes* profeſſed, ſince he himſelf ſaw the Angel of the Lord, who ſpoke to him, and bid him goe on his journey, he ſtill endeavouring to find a way to curſe *Iſrael*: and although what had already happened to him might ſeem ſufficient to alter his purpoſe, yet he well knew he who ſpoke to him was a created Angel, though of a far higher degree then thoſe he formerly converſed with: or perhaps he might diſcover him to be *Michael*, the Prince and Advocate of *Iſrael*, that, interceding for his own People, came to prevent that Curſe he intended them; wherefore he yet gave not ſuch full credit to the authority of that Viſion, as to deſiſt from his purpoſe.

Now he comes to *Balak*, prepares his Sacrifices, goes to his Divinations, orders his Enchantments, and *Elohim*

appears to him, but with greater authority, for he puts the Lord's word into his mouth, ſo that in ſtead of curſing he bleſſes *Iſrael*. *Balak* reproves him: he ſaw himſelf gradually aſcending to the higheſt degree of Prophecie, therefore anſwers *Balak*, that he muſt *ſpeak what the Lord puts into his mouth.*

Here the *Jews* obſerve God's great love towards his People, in that he not onely crowns them with Bleſſings and Felicities, but alſo forces their Adverſaries to confirm them to them. Thus *Jacob* wreſtling with his Brother *Eſau*'s Guardian-Angel prevails over him, and will not let him goe, till he had confirm'd thoſe Bleſſings to him which the World imagined he had fraudulently taken from his Brother: wherefore the Angel changes his name *Jacob*, ſignifying to *ſupplant* or *deceive*, into *Iſrael*, which ſignifies *the righteous one of God*; as if he had ſaid, It is right and juſt before God, what the World eſteemed a Deceit and Fraud.

Balaam now again prepares his *Sacrifices*, and proceeds with his Enchantments, and the Lord himſelf meets him, and puts a word in his mouth, Chap. 23. ver. 16. Obſerve the beginning of this Prophecy, *Num.* 23. 19. לא איש אל ויכזב ובן אדם ויתנחם ההוא אמר ולא יעשה ודבר ולא יקימנה *God is not a man, that he ſhould lie, neither the ſon of man, that he ſhould repent: hath he ſaid, and ſhall he not doe it? or hath he ſpoken, and ſhall he not make it good?* As if he ſhould ſay, Till now I gave not full credit to what I heard, as not knowing it to be the will of the moſt High: but now I have heard it from his own mouth, and as he himſelf is immutable, ſo his Sentence muſt be firm. Note that this word אל *El* in the ſingular number is never ſpoken of any but the moſt High.

When *Balak* ſtrives again the third time to procure a Curſe againſt *Iſrael*, *Balaam* went not, as at other times, to ſeek for Enchantments, *Numb.* 24. 1. Hereby declaring he was fully ſatisfied that the Word of the Lord is unalte-

unalterable; and ſenſible of the ſuperlative dignity he had obtained in ſpeaking to the Lord mouth to mouth, as *Moſes* did, he boaſts of himſelf Ver. 3, 4. *Balaam the ſon of Beor hath ſaid*, &c. *He hath ſaid which heard the words of God*, &c. and Ver. 16. *He who knew the knowledge of the moſt High*, &c. Whence the ancient Rabbies upon the Text, *Deut.* 34. 10. ולא קם נביא עוד בישראל כמשה אשר ידעו יהוה פנים אל פנים *And there aroſe not a Prophet ſince in Iſrael like unto Moſes, whom the Lord knew face to face.* In *Iſrael* there did not ariſe a Prophet like unto *Moſes*, but among the Nations there did, and that was *Balaam:* meaning that *Balaam* arrived to as high a degree of Prophecie as *Moſes* did, that the confirmation of *Iſrael*'s Bleſſings might flow from the ſame fountain the Bleſſings firſt ſprang from, and that the Nations might know that the Lord is willing to beſtow his greateſt Favours upon ſuch as are capable of receiving them, and that it is Sin onely that can ſeparate between the Lord and a People.

For this cauſe alſo it is ſaid that the Book of *Job* was inſerted in the Canon of the Holy Scripture, inſomuch that there is an Opinion in the *Talmud*, that there was never ſuch a man as *Job*, but that the Book was made onely for a Parable. However, the generally-received Opinion is, that there was really ſuch a man as *Job*, the Prophets making mention of him, and that he lived in *Moſes* his time, and that *Moſes* wrote this Book for the conſolation of the Nations, and to ſhew them that, if their Merits were great enough, they might attract to themſelves ſo much of the power of God, as to ſuffice to divert all the Evils and Judgments the malignity of the Planets ſhould threaten them with. For as the Lord is ſaid to come down from time to time to take cognizance of the extraordinary Wickedneſs of the Nations, and accordingly to inflict his Puniſhments; ſo he takes care to reward and juſtifie them when they deſerve it, as in the caſe of *Nineveh*: his Juſtice for their ſins decreed to deſtroy

deſtroy the City in 40 days; yet upon their Humiliation and Repentance he revokes the Decree, his Mercie prevails, he forgives them, and is reconciled to them.

Note that here the Lord is not ſaid to come down, the firſt Temple then ſtanding, where his Preſence dwelt.

Before we goe farther, I think it convenient to ſet down the conſtant Opinion of the *Jews* concerning the Nations of the World, and the obligations lying upon them for their attainment of Felicity.

Seven Commands God laid upon the Sons of *Noah*, and they call them the *Seven Precepts of the Sons of Noah*, to the obſervation of which all men throughout the World are equally bound.

The firſt is, Not to blaſpheme the Name of the Lord.

2. To abſtain from Idolatry; by which is meant, not to give Divine Worſhip to any Being beſide the Lord himſelf.

3. To doe no Murther.

4. Not to commit Adultery.

5. Not to ſteal.

6. Not to eat part of any Beaſt while the Beaſt lives.

7. To eſtabliſh Judges, to doe Juſtice to all men.

Beſides the general Tradition, they prove it thus, The firſt two Precepts, of reaſon, right and juſtice, belong to the moſt high Lord and Creatour of all things. Adultery and Theft occaſioned the Deluge, *Gen.* 6. 11. ותמלא הארץ חמס *The Earth was filled with violence*; and Ver. 12. כי השחית כל בשר את דרכו על הארץ *All fleſh had corrupted his way upon the earth*: this is by all underſtood of Adultery, yet comprehending under it all the ſeveral *ſpecies* of Uncleanneſs. The other three were given to *Noah* expreſly after the Floud. The ſixth Precept, *not to eat a part of any living creature*, is proved from *Gen.* 9. 4. ובשר בנפשו דמו לא תאכלו *But fleſh with the life thereof, which is the bloud thereof, ſhall you not eat.*

The

The other two, *to doe no Murther*, and *to doe Juſtice*, are included in one Text, Ver. 6. שופך דם האדם באדם דמו ישפך *Whoſo ſheddeth man s bloud, by man ſhall his bloud be ſhed:* where as God forbids Murther, ſo he impowers Judges to take cognizance of it, if committed.

True it is, the firſt five Precepts were or ought to have been obſerved before the Floud; for Murther is included in the word חמס *Violence:* for if Violence is forbid to be offer'd to the Goods of a man, then much more to the Life of a man. So that properly onely the two laſt were commanded to *Noah*, (to the other five he was preobliged:) for till *Noah*'s time Fleſh was unlawfull to be eaten, but now a Licenſe is granted him to eat fleſh, *Gen. 9. 3. Every moving thing that liveth ſhall be meat for you*, &c. yet with this Proviſo, not to eat part of any living beaſt. As for the laſt Precept, *to ſet up Judges*, it was now given: for before, God governing the World by himſelf, by himſelf he executed Juſtice upon Delinquents; but after the Floud, retiring himſelf from the World, he impowers men in his ſtead to execute Juſtice upon Offenders. And the obſervation of theſe Precepts they ſay is ſufficient to Salvation accordingly. It is aſſerted in the *Talmud*, חסידי אומות העולם יש להם חלק לעולם הבא *The good ones of the Nations ſhall have a portion in the World to come.*

Now we return to *Job*, who was a perfect and upright man, one that *feared God, and eſchewed evil*, one of the Nations of the Earth, of the Land of *Uz*, a religious Obſerver, ſay the *Jews*, of the Seven Precepts of *Noah*, yet born under ſo malignant a Planet, that we ſee he ſuffered the loſs of all he had, and his Afflictions in Body ſo great, that he choſe ſtrangling rather then life.

The Sanhedrin above, ſtyled the Sons of God, were convened, and preſent themſelves before the Lord, each one to give an accompt of the particular Nations and People committed to their Protection. Satan the Temp-

ter, Adverſary and Accuſer of all Mankind, comes alſo among them. השטן הוא יצר הרע הוא מלאך המות *Satan, the evil inclination of man, and the Angel of death, are one and the ſame.* The Lord then asks Satan concerning *Job*, as it were glorying and triumphing in his excellencies, *Haſt thou conſidered my ſervant Job*, &c. *Job* 1. 8. Satan anſwers, Ver. 9, 10, 11. ויען השטן את יהוה ויאמר החנם ירא איוב אלהים: הלא את שכת בעדו ובעד ביתו ובעד כל אשר לו מסביב ידיו ברכת ומקנהו פרץ בארץ: ואולם שלח נא יד וגע בכל אשר לו אם לא על פניך יברכך *Then Satan anſwered the Lord, and ſaid, Doth Job fear God for nought? Haſt not thou made an hedge about him, and about his houſe, and about all that he hath on every ſide? thou haſt bleſſed the work of his hands, and his ſubſtance is increaſed in the land. But put forth thine hand now, and touch all that he hath, and he will curſe thee to thy face.* As if he had ſaid, What praiſes deſerves *Job*, ſince you have filled him with all the Felicities the World can afford, and haſt ſo made a hedge about him, that the Planetary Influences of Heaven cannot touch him, but he remains ſecure againſt all their malevolent Aſpects? Now if you pleaſe to leave him to himſelf, he will deſert your Worſhip, and forſake your Service, and blaſpheme your name. The Lord puts into his power all that *Job* had, onely with this reſerve, that he ſhould not put forth his hand againſt his perſon. Satan accordingly does, and deſtroys all he had, even to his Sons and Daughters: and he, as unconcern'd, bears it patiently, and without frowardneſs ſays, *The Lord gave, and the Lord hath taken away: bleſſed be the name of the Lord.* Satan, ſeeing he could not conquer *Job*'s Fortitude and holy Reſolutions, prepares a ſecond Plea againſt the next Convention; where being asked again whether he had conſidered *Job*, he replies, *Job* valued nothing but his Life: if his bones and fleſh were touched, he would blaſpheme him to his face. Whereupon the Lord ſaid, *Behold, he is in thy hand; but ſave his life.*

life. Whence it appears, that the malign Influence of the Planets reached to his Life, ſince the Lord was in a manner conſtrained to bind up their Influences, and give Satan a poſitive decree to ſave him. Satan now confident to ſucceed in his enterprize, after he had ſmitten him with a grievous and loathſome Diſeaſe, remembring *Adam*'s Fall, poſſeſſed *Job*'s Wife, who frowardly ſays to him, *Doſt thou ſtill retain thine integrity? curſe God, and die.* What is the Almighty, that we ſhould ſerve him? and what profit ſhould we have if we pray unto him? ſince he multiplies ſo many Miſchiefs upon us, one crowding upon the back of another, and ſuch ſtorms of Miſeries, ſo ſharp and ſo violent, that the leaſt of them ſurmounts the horrid pangs of Death. Blaſpheme, that you may die, and thus end your Tortures. She knew that the tranſgreſſion of every Precept of *Noah* ſhould be puniſhed with death, but eſpecially Blaſpheming the Name of God. Yet *Job* would not leave his Integrity, to give an opportunity for Satan to prevail over him, and replies, *Shall we receive good at the hand of God, and ſhall we not receive evil?* As much as to ſay, The Lord is almighty, and doth what he pleaſes both in Heaven and Earth; he made us, we owe him our being; he is not beholden to us, our righteouſneſs extends not to him, his Will is his Law. And hence he concludes, that the Lord doth not govern this World, and that all the Miſchiefs and Troubles he ſuffered proceeded from the malignity of the Planets, who were deputed the Adminiſtrators and Rulers thereof: for after his ſad Silence ſeven days, the firſt of his ſpeech was to curſe his Nativity, *Job.* 3. 3. יאבד יום אולד בו והלילה אמר הורה גבר *Let the day periſh wherein I was born, and the night in which it was ſaid, There is a man-child conceived.* And that whole Chapter is a Scheme of man's Miſery, and to ſhew that it had been better for him not to have been born at all, or, being born, quickly to have turned out of the world again and died.

The *Jewiſh* Expoſitors obſerve from *Job* 2. 10. בכל זאת לא חטא איוב בשפתיו *In all this did not Job ſin with his lips*, hitherto, in all this *Job* ſinned not, but afterwards he did: not imagining that the Lord did not govern the World, as *Nimrod* and his followers did; but that though he might, he refuſed to doe it, his ſupreme Majeſty being tranſcendent, and all Sublunary things too mean and too unworthy for his Superintendeney or Inſpection, which provokes him to ſay, *Job* 7. 17. מה אנוש כי תגדלנו וכי תשית אליו לבך *What is man, that thou ſhouldſt magnifie him, and that thou ſhouldſt ſet thine heart upon him? Job* 23. 13. והוא באחד ומי ישיבנו ונפשו אותה ויעש *But he is in one mind, and who can turn him? and what his Soul deſireth, even that he doth.* That is, His greatneſs is ſo immenſe, that none can oppoſe or contradict his will; ſo that man's Actions are not at all directed by him, his eternal happineſs takes no notice of them. *Job* 9. 22. אחת היא על כן אמרתי תם ורשע הוא מכלה *This is one thing, therefore I ſaid it, He deſtroyeth the perfect and the wicked.*

That which ſeduced *Job* into this Opinion was, his conſidering his own Juſtice, together with the extremity of his Calamities. *Job* 27. 6. בצדקתי החזקתי ולא ארפה לא יחרף לבבי מימי *My righteouſneſs I hold faſt, and will not let it goe: my heart ſhall not reproach me ſo long as I live.* The flouriſhing alſo of the Wicked confirmed him in this Hereſy. *Job* 21. 7. מדוע רשעים יחיו עתקו גם גברו חיל *Wherefore do the wicked live, become old, yea, are mighty in power?*

Though it muſt not be denied that all theſe things happen in this World of woe, this Vale of miſery; yet there is another World to come, a World of Retribution, where all things ſhall be weighed in a juſt balance, and accordingly recompenſed. *Pſal.* 92. 7. בפרוח רשעים כמו עשב ויציצו כל פועלי און להשמדם עדי עד *When the wicked ſpring as the graſs, and when all the workers of iniquity do flouriſh; it is that they ſhall be deſtroyed for ever.*

This

This whole Pſalm is underſtood of the World to come.

Job being a Gentile, ſay the *Jews*, to whom the Myſteries of God were not revealed, knew of no other World then this, as appears *Job* 7. 9, 10. כלה ענן וילך כן יורד שאול לא יעלה: לא ישוב עוד לביתו ולא יכירנו עוד מקומו *As the cloud is conſumed and vaniſheth away: ſo he that goeth down to the grave ſhall come up no more. He ſhall return no more to his houſe, neither ſhall his place know him any more.* *Job* 14. 7,8,9,10,11,12,13,14. כי יש לעץ תקוה אם יכרת ועוד יחליף ויונקתו לא תחדל: אם יזקין בארץ שרשו ובעפר ימות גזעו: מריח מים יפרח ועשה קציר כמו נטע: ונבר ימות ויחלש ויגוע אדם ואיו: אולי מים מני ים ונהר יחרב ויבש: ואיש שכב ולא יקום עד בלתי שמים לא יקיצו ולא יעורו משנתם: מי יתן בשאול תצפנני תסתירני עד שוב אפך תשית לי חוק ותזכרני: אם ימות גבר חיחיה כל ימי צבאי איחל עד בוא חליפתי: *For there is hope of a tree, if it be cut down, that it will ſprout again, and that the tender branch thereof will not ceaſe. Though the root thereof wax old in the earth, and the ſtock thereof die in the ground: Yet through the ſent of water it will bud, and bring forth boughs like a plant. But man dieth and waſteth away: yea, man giveth up the ghoſt, and where is he? As the waters fail from the Sea, and the floud decaieth and drieth up: So man lieth down, and riſeth not till the heavens be no more; they ſhall not awake, nor be raiſed out of their ſleep. O that thou wouldſt hide me in the grave, that thou wouldſt keep me in ſecret, untill thy wrath be paſt, and thou wouldſt appoint me a ſet time, and remember me! If a man die, ſhall he live again? all the days of my appointed time will I wait, till my change come.* And when his Friends ſtrongly oppoſed this perſuaſion, and, believing that the Lord ſtill governed the World, urge that his Sins were the onely cauſe of his Miſery; *Job*, conſidering the ſlender grounds they had for this belief, rebukes them for endeavouring to vindicate God, without ſufficient reaſon to convince the Doubter. *Job* 13. 7, 8, 9. הלאל תדברו עולה ולו תדברו רמיה: הפניו תשאון אם לאל תריבון: הטוב

הטוב כי יחקור אתכם אם כהתל באנוש תהתלו בו *Will you ſpeak wickedly for God, and talk deceitfully for him? Will ye accept his perſon? will ye contend for God? Is it good that he ſhould ſearch you out? or as one man mocketh another, do ye ſo mock him?* And *Job* was ſo highly provoked with their bitter reflexions upon him, that he charged God foolithly. *Job* 27. 2. חי אל הסיר משפטי ושדי המר נפשי *As God liveth, who hath taken away my judgement, and the Almighty, who hath vexed my ſoul.*

At length his three Friends ceaſed from ſpeaking, becauſe he was juſt in his own eyes. Then the noble *Elihu* began to ſpeak, *Job* 32. 2, 3. ויחר אף אליהוא בן ברכאל הבוזי ממשפחת רם על איוב חרה אפו על צדקו נפשו מאלהים: ובשלשת רעיו חרה אפו על אשר לא מצאו מענה וירשיעו את איוב *His wrath was kindled againſt Job, becauſe he juſtified himſelf rather then God. Alſo againſt his three Friends was his wrath kindled, becauſe they had found no anſwer, and yet had condemned Job.* Then directing his ſpeech more particularly to *Job*, Chap. 35. 2. הואת חשבת למשפט אמרת צדקי מאל *Thinkeſt thou this to be right, that thou ſaydſt, My righteouſneſs is more then God's?* he alſo aſſerts to him, that man may loſe his underſtanding in going to ſearch out Divine Myſteries by a natural Light, the excellency of the Object may deſtroy the Senſe, and weak eyes muſt not venture to gaze upon the Sun: to find out the Cauſe by the Effects is a difficult progreſſion; but when we know the Cauſe, the Effects may eaſily be diſcovered. So that the evidence of Divine matters muſt neceſſarily come by Revelation, and not by the curious ſearch of humane wiſedome. Therefore he ſays, *Job* 33. 15, 16. בחלום חזיון לילה בנפול תרדמה על אנשים בתנומות על משכב: אז יגלה אזן אנשים ובמסרם יחתם *In a dream, in a viſion of the night, when deep ſleep falleth upon men, in ſlumberings upon the bed: Then he openeth the ears of men, and ſealeth their inſtruction.* He proceeds farther, to prove that God often tries juſt men, that the conſtancy of their Graces

Graces might be an example for the World's conformity, Verſe 19. וְתוֹכַח בְּמַכְאוֹב עַל מִשְׁכָּבוֹ וְרוֹב עֲצָמָיו אֵתָן *He is chaſtned alſo with pain upon his bed, and the multitude of his bones with ſtrong pain.* And Verſe 28. he diſcovers to him the Immortality of the Soul. פָּדָה נַפְשׁוֹ מֵעֲבוֹר בְּשַׁחַת וְחַיָּתוֹ בְּאוֹר תִּרְאֶה *He will deliver his ſoul from going into the pit, and his life ſhall ſee the light.* Verſe 30. he declares the Reſurrection. לְהָשִׁיב נַפְשׁוֹ מִבְּנֵי שַׁחַת לְאוֹר בְּאוֹר הַחַיִּים *To bring back his ſoul from the pit, to be enlightned with the light of the living.* How is it then that *Job* did ſay, *I am righteous, and God hath taken away my judgment? Job* 34. 5.

When *Elihu* had concluded, *Job* was convinc'd to ſilence, and replied not again: and God himſelf confirms preſently what *Elihu* had ſpoken, and charges *Job* for cenſuring his Divine Juſtice, and determining the Secrets of Heaven, when the higheſt perfections of Reaſon with the moſt diligent inquiſition cannot attain the true knowledge of natural Cauſes. To whom *Job* makes his humble confeſſion, Chap. 42. 2, 3. יָדַעְתִּי כִּי כֹל תּוּכָל וְלֹא יִבָּצֵר מִמְּךָ מְזִמָּה: מִי זֶה מַעְלִים עֵצָה בְלִי דָעַת לָכֵן הִגַּדְתִּי וְלֹא אָבִין נִפְלָאוֹת מִמֶּנִּי וְלֹא אֵדָע *I know that thou canſt doe every thing, and that no thought can be withholden from thee. Who is he that hideth counſel without knowledge? therefore have I uttered that I underſtood not, things too wonderfull for me, which I knew not.* and in the 6. Ver. עַל כֵּן אֶמְאַס וְנִחַמְתִּי עַל עָפָר וָאֵפֶר *Wherefore I abhor my ſelf, and repent in duſt and aſhes.*

Let it here then be conſidered how acceptable it is to God, for vain man, that would be wiſe, and yet is but like a wild Aſſe's Colt, to preſume to diſcourſe of Divine Myſteries, and to determine them, though they be the moſt undoubted Truths in the world; when they are ſo far from being able to give a reaſon for them, that they have nothing to convince the gainſayers. Here we ſee *Job*'s three Friends pleading againſt *Job* in the behalf of God; he denying their Poſitions, becauſe he found not their

their Reaſons ſufficient to convince him: and yet *Job* 42.7,8 ויאמר יהוה אל אליפז התימני חרה אפי בך ובשני רעיך כי לא דברתם אלי נכונה כעבדי איוב: ועתה קחו לכם שבעה פרים ושבעה אלים ולכו אל עבדי איוב והעליתם עולה בעדכם ואיוב עבדי יתפלל עליכם כי אם פניו אשא לבלתי עשות עמכם נבלה כי לא דברתם אלי נכונה כעבדי איוב *And the Lord ſaid to Eliphaz the Temanite, My wrath is kindled againſt thee, and againſt thy two friends: for ye have not ſpoken of me the thing that is right, as my ſervant Job hath. Therefore take unto you now ſeven Bullocks and ſeven rams, and goe to my ſervant Job, and offer up for your ſelves a burnt-offering, and my ſervant Job ſhall pray for you; for him will I accept: leſt I deal with you after your folly, in that ye have not ſpoken of me the thing which is right, like my ſervant Job.* So that one may venture to ſay, An Errour grounded upon good reaſon, where there is no intention to deceive, but rather a ſolicitous inquiry after Truth, may as ſoon find pardon from the indulgence of Heaven, as a Truth taken up at peradventures, and as ill defended as it was caſually found, may reap acceptance. Truths imbezzled by bold and ignorant Aſſertors frequently confirm the oppoſite Hereticks, and too often give occaſion for the Truth to be evil ſpoken of, and God's Name to be blaſphemed: whilſt a modeſt and innocent Errour, abetted with good probable Arguments, will quicken every ingenuous mind to a ſtricter ſcrutiny, that it is more then probable the Truth may be diſcovered, and embraced too, by him who firſt defended the contrary.

SInce it appears then by what hath been ſaid, that God's particular Providence was onely among the *Jews*; we ſhall now proceed to declare how the *Jews* framed to themſelves a new Modell of the World, adapted to receive and continue this Divine Influence which they call *Schecina* amongſt them.

As they generally divide the World into three parts; the

the Angelicall World, aſſiſting about the Throne of God, the Celeſtial World, reſpecting the Sphears, and this Sublunary and Elementary World: ſo the Houſe of God was diſtinguiſhed into three parts or three degrees of Holineſs gradually ſeparated, ſemblably thereto; that is, קדש הקדשים the *Holy of Holies*, היכל the *Palace*, and עזרה the *Outer Court*.

This *Holy of Holies* repreſented the Angelical World. And becauſe the Glory of the Lord is more eminently reſident among thoſe bleſſed Spirits, therefore the Ark of the Teſtament, repreſenting the Firſt Cauſe, was placed therein: and ſince the Lord and his Will are one, therefore the two Tables of Stone, containing the Decalogue, which is the manifeſtation of his Will, were alſo laid up there: and this being the occaſion of his Favour or Diſpleaſure, there were alſo put there the Pot of *Manna* and the Rod of *Aaron*, repreſenting Reward or Puniſhment to the Obſervers or Tranſgreſſors of it. This Ark was covered, to ſhew the Incomprehenſibility of the Firſt Cauſe; and covered with pure Gold, to intimate the Firmneſs and Duration of the Firſt Being. Upon this Covering were two Cherubims of Gold alſo, ſignifying the Angels: made of the ſame Piece with the Covering, to repreſent that they immediately proceeded from the Lord. They were of Gold, to ſhew their Conſtancy in performing the Will of their Maker; together with their Duration: they were Male and Female, ſignifying their gradual Difference one from another; ſome Angels receiving immediately from the Lord, others from their ſuperiour Order. Wherefore the *Chaldee* Paraphraſe, *Iſai.6.* renders theſe words וקרא זה אל זה *One cried unto another*, ומקבלין דין מדין ואמרין ואמר *One received from another*. Their Faces looking one towards another denoted, that they revealed and communicated what they received from the Lord one to another. They look towards the Covering, to ſhew that they expected to derive all their Felicity from the Lord. They had

Wings, to ſhew their Swiftneſs and Agility in God's ſervice: theſe Wings covered not onely their Bodies, but alſo all the Covering, to repreſent that they were hidden from all creatures below them, ſo that they cannot comprehend their Eſſence. There was alſo an Altar over-laid with Gold, of which we ſhall ſpeak hereafter.

Next this was the היכל the *Palace*, repreſenting the Celeſtiall or Spherical World, which, becauſe it was corporeall, was ſeparated from the Holy of Holies by a Veil, as being of another quality and matter. Becauſe the Sun, Moon and Stars, to whom the Dominion over the Elementary World is given, are there, in this היכל was a Table placed, to repreſent their Majeſty and Power. Upon this Table were ſet twelve Loaves in two rows, ſix on a row, repreſenting the twelve Signs of the Zodiack. Theſe Loaves were called לחם הפנים, *i.e. Loaves of Faces*; as if the Miſery or Felicity of this World depended upon their Influence. They were changed every week, to ſhew the diverſity of their Effects, according to the various Tranſits of the Seven Planets, which were repreſented by the golden Candleſtick with ſeven Lights, placed here alſo: the middle Light onely burning upwards repreſenting the Sun; the reſt, three of each ſide, bowed and inclined to it, to ſhew that they borrowed their light from the Sun.

Next was the עזרה the *Outer Court*, repreſenting this Sublunary World. It was in the open Air, without any Covering, to ſhew the ſeveral Inconveniences this World is obnoxious to. Here was the Altar placed, Beaſts were kill'd and offered upon it, to ſhew the power and dominion of Death. So that in this little World the *Jews* ſay God dwelt, to provide all things neceſſary for them: and here he dwelt till the Deſtruction of it, as appears from the 9, 10, 11. Chapters of *Ezekiel*, when he ſaw the Lord in his Chariot leaving this World, and aſcending into Heaven again. And ſo they reſolve a Queſtion ariſing from the difference of the Viſion of *Iſaiah* and this in *Ezekiel*. *Iſaiah* deſcribes the Cherubims with

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ſix Wings, two whereof covered their faces, and two their feet, and with the other two they flew: here *Ezekiel* deſcribes them onely with four Wings, and deſcribes the form of their feet, which *Iſaiah* doth not. They reconcile this Doubt thus. The two middle Wings ſignifie, as hath been ſaid, their expeditious Swiftneſs to execute the Will and Decrees of God; the two upper Wings were the receptacles of the Emanations of the Divine Influx; the two lower Wings were as Conduit-pipes to convey the Influence they received from above into the Lower World. *Iſaiah*, living in the time the Temple ſtood, ſaw them with all their Wings executing this Indulgence of Heaven, and communicating to Man the Goodneſs of the Lord: but *Ezekiel*, at the Deſtruction of the Temple, ſaw them onely with four Wings, to intimate that theſe Conduit-pipes were now ſtopped, God then retiring out of the World, and deſerting the Government thereof.

In the *Babyloniſh* Captivity, when *Ahaſhuerus* reigned over *Perſia*, happened that great Deliverance of the *Jews* by the means of *Mordecai* and *Eſther*, which they value little inferiour to their coming out of *Egypt*; in remembrance of which they ordained and took upon them and upon their Seed to keep two days yearly, which is accordingly obſerved by them throughout all places in the World where they inhabit, untill this day: and it is admired why in all this Hiſtory the name of *God* is not once mentioned; for which this is the reaſon: Becauſe the Deliverance happened after the Lord had abſented himſelf from the World; this wonderfull Action was wrought by the hand of the Angel of *Perſia*, whom the Lord cauſed to diſturb the King in his ſleep, that he might come to know how much he was beholden to *Mordecai*, as the Hiſtory at large reports: and becauſe the Lord did not immediately appear in it, his great Name could not be there mentioned.

The concluſion of the whole matter is this. The *Jews*

do believe that the immediate Providence of the Lord was never yet enjoy'd by any Nation except their own; and that if the Lord hath at any time taken notice of any other Nation or Perſon, either to reward or puniſh them, it was in reſpect of their ſtrict Obſervance or Violation of the Seven Precepts of *Noah*, to which Canon the Lord obliged all mankind. Then, according to their Opinion, it muſt neceſſarily follow, that what-ever Nation doth not obſerve that Canon, or pretends to ſerve the Lord any other way, their Worſhip is erroneous, and cannot be accepted, and conſequently cannot obtain the Divine Providence. Now if we can evidently prove that the Lord appeared to the Chriſtians in the ſame manner as he did formerly to the Children of *Iſrael*, who can doubt but their Religion and manner of Service is accepted of the Lord, ſince otherwaies they could not poſſibly enjoy this ſo great Preeminence?

And becauſe we ſee many things ſtrangely ſucceed caſually and accidentally, inſomuch that the wiſeſt of men may be deceived by them, and judge them acts of Providence; it will be but neceſſary to give ſome Rules whereby Chance may be diſtinguiſhed from Providence.

Thus then I ſay, That which is ordered by and proceeds from God muſt neceſſarily concur and agree in all its parts equally, without intermixture of any thing that is of different purpoſe. So that that Reward or Puniſhment which the Lord appoints muſt be adequate and proper to the Merit or Demerit of the Act done. This is the cauſe, ſay Expoſitors, why *Jethro* became a Convert. He had ſeen the *Egyptians* ungratefull in forgetting the Preſervation they owed to *Joſeph*'s Prudence; how, not contented with the iron Slavery they held the *Iſraelites* under, their male Children now muſt be caſt into the *Nile:* and notwithſtanding the Lord wrought ſo many wonderfull Miracles among them, all would not ſuffice to make *Jethro* forſake his idolatrous Prieſthood to the

the Gods of *Midian*. But hearing *Pharaoh* and all his Horſemen and Chariots were drown'd in the Red ſea, he ſays, *Exod.* 18. 11. עתה ידעתי כי גדול יהוה מכל האלהים כי בדבר אשר זדו עליהם *Now know I that the Lord is greater then all gods: for in the thing wherein they dealt proudly he was above them.* They ſinned by Water, and by Water their Sin was avenged. Now he is a Convert to the God of *Iſrael*, and believes his Providence.

Eli the Prieſt governs *Iſrael*, and for the Sin of his Sons God hides his face from his people; the *Philiſtins* catch at the opportunity, and not onely prevail againſt them, but alſo captivate the Ark, then, by reaſon of their Sins, like a dead Carkaſs without a Soul informing it. They, proud with this ſucceſs, return triumphantly, and directing their way to the Temple of their God *Dagon*, which is *Neptune*, preſent and dedicate their noble Spoil there, as if their invented *Dagon*, God of the Sea, had prevailed over the great Creatour of Heaven and Earth, the Sea and all that therein is. Then the Lord, for his Name's ſake profaned in that Nation, obſerves their Pride, and puniſhes them with *Hæmorrhoids*, a Diſeaſe naturally proceeding from a Melancholick humour. When they ſaw how in the height of their Revellings and rejoycings, and their Thankſgiving-offerings, they were ſo cruelly tormented, they conſidered, though lately, that this evil was preternatural. Filled as much with fear as pain, they reſolved to ſend back the Ark of the Lord of *Iſrael*; and after they had conſulted all their Prieſts and their Wiſe men, they mutually agree to experiment whether thoſe preſent Evils did really proceed from the Lord, or from Chance. They ſay, 1 *Sam.* 6.7,8,9. ועתה קחו ועשו עגלה חדשה אחת ושתי פרות עלות אשר לא עלה עליהם על ואסרתם את הפרות בעגלה והשיבתם בניהם מאחריהם הביתה: ולקחתם את ארון יהוה ונתתם אתו אל העגלה ואת כלי הזהב אשר השבתם לו אשם תשימו בארגז מצדו ושלחתם אותו והלך: וראיתם אם דרך גבולו יעלה בית שמש הוא עשה

לנו את הרעה הגדולה הזאת ואם לא וידענו כי לא
ידו נגעה בנו מקרה היא היתה לנו *Now therefore make a new cart, and take two milch-kine, on which there hath come no yoak, and tie the kine to the cart, and bring their calves home from them: And take the Ark of the Lord, and lay it upon the cart, and put the jewels of gold which ye return him for a Treſpaſs-offering in a coffer by the ſide thereof, and ſend it away, that it may goe. And ſee, if it goeth up by the way of his own coaſt to Beth-ſhemeſh, then he hath done us this great evil: but if not, then we ſhall know that it is not his hand that ſmote us; it was a chance that happened to us.* Whereby it appears they would not be ſatisfied untill they ſaw all circumſtances adjuſt and agree together.

LEt the Church of *Chriſt* now be ſeriouſly conſider'd from its Original, and certainly we ſhall find an immenſe and fathomleſs Love and Providence alwaies protecting them. What Patience, without the admirable Aſſiſtence of the Lord, could have ſo magnanimouſly undergone thoſe unutterable Troubles and Perſecutions they underwent, inſomuch that their Adverſaries and Torturers were ſtruck with aſtoniſhment? What Conſtancy and Perſeverance can compare to theirs? Under how many inſulting *Pharaohs* have they been oppreſſed, and out of as many *Egypts* redeemed? It is beyond the belief or imagination of poſſibility, *had not the right hand of the Lord led them, and the Angel of his face ſaved them*, preſerving them till they arrived to that height wherein they now ſtand, for the glory of his Name's ſake. *They grew up like a tender plant before him, and as a root out of a dry ground*, Iſai. 53. 2. Which whole Chapter I verily believe may be truly interpreted for the Church of *Chriſt*: and I am ſure the *Jews* have nothing to oppoſe againſt it.

Hath not the Lord manifeſted himſelf with his particular care over them in all Ages? Who is ſo brutiſh and devoid of Reaſon, that doth not conſider the miraculous Reſtauration of our Sovereign Lord King *CHARLES* S?

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The wonderfull circumſtances thereof are ſo univerſally known, I need not inſtance in the particulars. How could this be brought to paſs without the particular aſſiſtence of the Lord of hoſts? *Surely it is the Lord's doing, and it is wonderfull in our eyes.* Who but the God of Battels could have brought him in without one drop of bloud, and this to the face of ſo many thouſands of his enemies? All natural means poſſible were endeavoured, and yet fruſtrate in the iſſue: but *When a man's ways pleaſe the Lord, he maketh even his enemies to be at peace with him.* Who can doubt but in that wonderfull Salvation in the *Royal Oak* the Lord had a particular Superintendencie over him, and a deſign by his Reſtauration to convince the ambitious Pride and raging madneſs of them who durſt contrive, act or abett any thing derogatory to Sacred Majeſty?

Joſeph maliciouſly baniſh'd from his mournfull Father's houſe, when he preſumes to find reſt in *Potiphar*'s Service, is condemned to an eternall Dungeon; where he was advanced to ſerve two Priſoners, *Pharaoh*'s Butler and Baker. There he interprets them their Dreams, which came to paſs accordingly. And though the Lord during his whole Exile ſhew'd him tokens of Love; yet he, like a man, miſtakes, and fixes all his confidence on the Butler. But the Lord's actions are beyond the ſcrutiny of Nature, and their luſtre would be debaſed, if by natural means diſcover'd. See the concluſion of the matter: The Butler did not remember *Joſeph*, but forgat him. The duplication of the phraſe ſeems to argue that his forgetfulneſs was forced upon him from above, to ſhew thereby, that in *Joſeph*'s Deliverance no man ſhould have a ſhare, God himſelf would doe it. Parallel to this runs the Deliverance of our Lord the KING. God aſſerts it wholly to himſelf, without the partnerſhip of humane ſtrength; *Not by might, nor by power, but by my ſpirit, ſaith the Lord of hoſts.*

When I ſeriouſly conſidered this miraculous act of Providence,

vidence, I was confounded in my ſpirit, not being able to apprehend how it was poſſible this Nation ſhould enjoy that Prerogative and Privilege, which was denied all other Nations, and reſerved onely for the Children of *Iſrael*, ſince, as I conceived, they did not ſerve the Lord in a way that he would accept: and although this was not ſufficient at that time to convince me, yet the thoughts thereof did ſo much poſſeſs my mind, that the more I endeavoured to ſtudy Arguments to reconcile me to my ſelf, the more I grew diſſatisfied; till at length it pleaſed the Lord to touch my heart, and in a full reſolution I deveſted my ſelf of my former *Moſaical* Zeal, that without prejudice I might more ſeriouſly inquire the Truths of Chriſtianity; ſince I now ſaw them cloathed in the ſame Garments with the Children of *Iſrael*. And in this great diſtraction and thoughtfulneſs the Lord permitted me to arrive to a ſafe Port, where I happily caſt Anchor: ſo that where all the World was loſt, I may ſately ſay I found my Salvation. I then argued with my ſelf after this manner.

The *Jews* infallibly believe the Soul to be intellectual and immortal, called by them נשמה *neſhamah*, *Breath*, an individuall Subſtance, perfect, clean and pure, before it came down into the World, proceeding from God, *Gen.* 2. 7. ויפח באפיו נשמת חיים *And he breathed into his noſtrills the breath of life*: and that after it is ſeparated from the Body, it remains in its own being, and then receives reward or puniſhment according to what it hath done in the Body. They alſo believe the Reſurrection of the Body ſo firmly, that they ſay in the *Talmud*, האומר אין תחית המתים מן התורה אין לו חלק לעולם הבא *He that ſays the Reſurrection of the Body is not declared in the Law, hath no part in the world to come.*

And though this is manifeſt to all who have knowledge of the *Jews* Creed, yet we will prove, for the ſatisfaction of them who are ſtrangers to it, that this Article is received

received amongſt them all without any one's contradicting it; and that by the expreſs words of their Liturgie, univerſally accepted, as compiled and inſtituted by *Ezra* the Scribe and the *Sanhedrin* of his time, called אנשי כנסת הגדולה *the men of the great Aſſembly*. The firſt words of their Morning-prayer are, אלוהי נשמה שנתת בי טהורה אתה בראתה אתה יצרתה אתה נפחתה בי ואתה משמרה בקרבי ואתה עתיד ליטלה ממני ולהחזירה לי לעתיד לבא כל זמן שהנשמה בקרבי מודה אני לפניך ה' אלהי ואלהי אבותי שאתה הוא רבון כל המעשים מושל בכל הבריות אדון כל הנשמות ברוך אתה ה' המחזיר נשמות לפגרים מתים *My God, the Soul which thou haſt given within me is clean, thou haſt created it, thou haſt formed it, thou haſt breathed it into me, and thou doſt preſerve it within me, and thou wilt take it from me, and return it to me in the World to come: all the time the Soul is within me, I confeſs before thee, my Lord, and the God of my Fathers*, &c. Hereby it is evident they believe the Soul to be a Subſtance of it ſelf, and that there ſhall be a Reſurrection; and for farther proof, they alwaies pray for the better ſtate of the Soul after its Separation. *Maimon*'s laſt three Articles of their thirteen are, that they muſt believe Reward and Puniſhment after Death, the Advent of the *Meſſias*, and the Reſurrection.

I think here it will not be amiſs to diſcover their Opinion concerning the *Meſſias*, ſo many Ages by them expected, that he ſhall be a man born of the Line of *David*, who ſhall riſe in the latter end of their Captivity, whom the Lord ſhall endue with ſo much Power, Grace and Favour, that he ſhall proſper in all his actions, ſhall gather them from all Nations whither they are ſcattered, conduct them to their own Land, build them a new Temple, that Sacrifices may be there offered as formerly; finally, that then all the Law of *Moſes* ſhall be obſerved, all the Commandments, Judgments and Statutes therein contained, that ſo they and their Children may live happily in this World even to the very day of the Reſurrection,

ſurrection, when Death, the Curſe which *Adam* by his Tranſgreſſion entail'd upon all his Poſterity, ſhall be no more. All this as concerning themſelves.

As to the Gentiles, they believe that upon his entrance into his Kingdom, many Nations ſhall be gathered together upon their Land, to fight againſt him, to impede his Deſigns. This is the War of *Gog* and *Magog*, where the Lord will ſo highly manifeſt himſelf with ſo many Judgments upon theſe Nations, that they ſhall ſuffice to proclaim his Name throughout all the World, and the *Meſſias*, his Anointed, to be Lord and Emperour over all the Earth. And that then all Nations ſhall abhor their Idolatries and falſe Worſhip, turning to the Lord with all their hearts, confeſſing and acknowledging him to be the onely God. *Ferem.* 16. 19. יהוה עוי ומעוזי ומנוסי ביום צרה אליך גוים יבואו מאפסי ארץ ויאמרו אך שקר נחלו אבותינו הבל ואין בם מועיל *O Lord, my ſtrength and my fortreſs, and my refuge in the day of affliction, the Gentiles ſhall come unto thee from the ends of the earth, and ſhall ſay, Surely our fathers have inherited lies, vanity, and things wherein there is no profit.* Then they ſhall all obſerve and keep the Seven Precepts of *Noah*. For, as the ancient Rabbins ſay, no Proſelyte ſhall be received after the *Meſſias* is come: accordingly, in the moſt ſolemn Day in the year, the day of Atonement, they pray for the Converſion of the Nations, in theſe words, על כן נקוה לך ה' אלהינו לראות מהרה בתפארת עזך להעביר גלולים מן הארץ. והאלילים כרות יכרתון. לתקן עולם במלכות שדי וכל בני בשר יקראו בשמך. להפנות אליך כל רשעי ארץ יכירו וידעו כל יושבי תבל כי לך תכרע כל ברך תשבע כל לשון לפניך ה' אלהינו יכרעו ויפילו ולכבוד שמך יקר יתנו ויקבלו כלם את עול מלכיתך ברצון ותמלוך עליהם מהרה לעולם ועד כי המלכות שלך היא ולעולמי עד תמלוך בכבוד *Therefore we hope to thee, O Lord our God, to ſee ſuddenly the glory of thy ſtrength to take away all Filthineſs*

thineſs from the Earth, and that Idols ſhall be utterly cut off, that the World may be ſettled through the Kingdom of the Almighty, and all the ſons of Fleſh may call upon thy Name, and all the wicked ones of the earth may look towards thee; that all the inhabitants of the world may know and underſtand, that to thee every knee ſhall bow, every tongue ſhall ſwear: before thee, O Lord our God, they ſhall bow and fall down, and give honour to the glory of thy Name; and all of them ſhall with pleaſure receive the yoak of thy Kingdom, and thou ſhalt reign over them for ever: for the Kingdom is thy own, and for evermore thou ſhalt reign with glory.

Furthermore they ſay, one Precept ſhall be added to them above the Seven, which is the keeping of the Feaſt of Tabernacles, as they interpret *Zachary* 14. the *Talmudiſts* delivering, that the Nations were all of them concerned in this Feaſt, for they were commanded in the Week of that Feaſt to offer up 70 Bullocks in behalf of the 70 Nations, *Numb.* 29. this Feaſt repreſenting the univerſal Peace which the whole World ſhall then enjoy. Then the power ſhall be taken away from the Seventy Angels, and God will reaſſume it to himſelf as at the Creation. *Iſai.* 54. 5. כי בעליך עשיך יהוה צבאות שמו ונואלך קדוש ישראל אלהי כל הארץ יקרא *For thy maker is thine husband, (the Lord of hoſts is his name;) and thy redeemer the Holy one of Iſrael: the God of the whole earth ſhall he be called.* *Zech.* 14. 9. והיה יהוה למלך על כל הארץ ביום ההוא יהיה יהוה אחד ושמו אחד *And the Lord ſhall be King over all the earth: in that day ſhall there be one Lord, and his Name one.*

After all theſe Premiſſes I argue thus. No man doubts but the Soul is the original ſource and firſt cauſe of all humane Actions; wherefore the Soul deſerves more Puniſhment then the Body for any ſin committed. When *Adam* ſinned, both his Soul and Body were obnoxious to Divine Wrath; for the Lord tells *Adam* immediately upon the Command, *Gen.* 2. 17. *In the day that thou eateſt thereof, thou ſhalt ſurely die.*

If it be true what the *Jews* affirm, that this Sentence reacheth onely the death of the Body, ſince beſide the death of the Body, other Curſes alſo are denounced againſt him, how is it poſſible it ſhould ſuit with the great Mercies of the Lord, whom they ſtyle רחום בדין *merciſull in judgment? i. e.* in Juſtice he remembers Mercy, and alwaies puniſhes leſs then the deſert. They ſo much extoll God's Mercies, that they curiouſly note, that whereas in the hiſtory of the Deluge it is ſaid, *Gen.* 7. 11. *The windows of heaven were opened*, and concerning the raining down of *Manna*, *Pſal.* 78.23. *He opened the doors of Heaven*; they obſerve, I ſay, that when he rain'd down Judgments, onely the Windows of Heaven were opened, but when he pours down his Bleſſings, he himſelf opens the very Doors. And yet farther they obſerve, that when God manifeſted his Thirteen Attributes unto *Moſes*, *Exod.* 34. 6, 7. there are eleven of Mercy, and two onely of Juſtice. And this being Truth, how can the *Jews* affirm that the ſentence of Death, pronounced againſt *Adam*, extended onely to the death of his Body? Had not *Adam* great reaſon then to complain for being puniſhed ſo rigorouſly, when, over and above the death of his Body, ſuch a ſhowr of Curſes are poured out upon him which were not expreſſed in the Sentence? Might he not well ſay, O Lord, where are thy *tender mercies?* Is there no *mercy with thee, that thou maiſt be feared? Shall not the Judge of all the earth doe right?* Why did you not at firſt declare what upon my Tranſgreſſion you intended to inflict? Where there is no Law, there is no Tranſgreſſion; and ſhall a Puniſhment for a Tranſgreſſion be executed, which upon the Tranſgreſſion was not denounced?

Whence it may appear, that that firſt Sentence of Death was intended for the Soul, and afterwards God puniſhes the Body with thoſe Miſeries there mentioned, the Body being aſſiſtent to the Soul in that action. So that *Adam* by this Sin forfeits three Preeminences which otherwaies he ſhould have enjoy'd: as 1. that he ſhould

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be exempt from Death; 2. that he ſhould have enjoy'd all Happineſs and uninterrupted Felicity in his Mind, of which now, ſince he muſt die, he is incapable; 3. that without trouble he ſhould have received all the Comforts of this World convenient for his Body, whereas now the Earth is curs'd for his ſake, and in the ſweat of his brows he muſt eat his bread. And on the other ſide he brings down three Miſeries: 1. Death upon himſelf and his poſterity; 2. the unexpreſſible Torments the Sinner ſuffers in Hell; 3. the Vexations and Miſeries Man endures in this World. By this we may know the Loving-kindneſs of the Lord, and his great Mercy towards all his Creatures, when inſtantly Divine Love decrees three means to make up theſe Loſſes, and to reſtore Man to his priſtine Felicity.

In the firſt place, he chuſes *Iſrael* out of all the Nations of the Earth for his peculiar People, gives them his Law by the hand of *Moſes*: and if we well conſider what Reward is promiſed to the Obſervers of it, we ſhall ſoon diſcover to what end it was, *viz.* to retrive what *Adam* loſt in this World. To *Adam* it was ſaid, *Curſed is the ground for thy ſake*: *Moſes* ſays, *A Land upon which the eys of the Lord thy God are continually, from the beginning of the year unto the end thereof.* To *Adam* it was ſaid, *In ſorrow ſhalt thou eat of it all the days of thy life*: *Moſes* promiſes *Plenty*, *Reſt* and *Pleaſure*. *Adam* was ſubject to the accidents of Fortune, *the Earth brings him Thorns and Thiſtles*, in ſtead of Corn: *Moſes* promiſes a peculiar Providence deſcending to the very Beaſts, *I will give graſs in thy field even to thy beaſts*. To *Eve* it was ſaid, *In ſorrow ſhalt thou bring forth children*: and *Moſes* ſaith, *Bleſſed ſhalt thou be in the fruit of thy womb*. And ſo all along.

But among all theſe Bleſſings the Soul is not mentioned. And whereas the *Jews* confeſs the Infelicity and Miſery of the Soul by Sin, I would fain know whence the Redemption of it comes: and if for the reſtauration of a few momentany Pleaſures in this tranſitory life, loſt by

Adam's breaking one Command, it was needfull to obſerve 613, for ſo many are contained in the Law; how many thouſands would be neceſſary for the re-injoyment of thoſe infinite Delights the Soul loſt by the ſame Sin? And if thoſe 613 could not be kept, who will venture to ſay, he can truly obſerve ſo many as might expiate the Soul, if it might be expiated that way?

And now that it appears clearly that the Reward of keeping the *Moſaical* Law was Temporal Bleſſings, it is requiſite there ſhould be ſomething elſe for the purgation of the Soul, and reſtoring it to its former ſtate of Innocence. And ſince the Lord was pleaſed to diſcover to the *Jews* the Secrets of his Will in the Sacred Scriptures, let us ſearch thoſe Scriptures for to find out what may make an Atonement for our Souls.

We find the Lord gave two eminent Promiſes to mankind, as pledges of his great Love; which are, of the *Meſſias*, and the Reſurrection. It is ſufficiently evident that by the Reſurrection we recover the other Preeminence *Adam* loſt, which is, Life without Death. *Moſes* his Law reſtored the Felicities of this World. What then is left for the *Meſſias*, but the Redemption of the Soul? And if it be true what the *Jews* ſay, that the *Meſſias* comes onely to reſtore the Kingdom to *Iſrael*, &c. I wiſh they would tell me what the Lord hath decreed for the Soul's Happineſs, and what means and what time for the full accompliſhment of it. All the ancient Rabbins confeſs that *Moſes* had notice of the *Meſſias*, and that when he ſaid שלח נא ביד תשלח *Send now by the hand of him whom thou wilt ſend*, he intended the *Meſſias*, who ſhould he come onely to procure the Proſperities of this World, what need had *Moſes* to pray for his coming, when at that very time God was ſending him to give the Law by the which they are obtained? And if it be true what the *Jews* all acknowledge in their Prayers, that the breach of the Law is the onely cauſe of loſing theſe Felicities, let them then again keep the Law better then their Fathers did,

did, and ſurely, as they believe, they ſhall enjoy them; and then what need of a *Meſſias*? Therefore he muſt neceſſarily come for ſomething of greater importance then *Moſes* did.

The Reſurrection conſummates all the Felicities good men can inherit, which cannot be enjoy'd till the Soul be firſt cleanſed from all its pollutions. We all grant that Man's Perfection was the Creatour's intendment. Sin came into the World, and by Sin Death; and it is impoſſible for the Soul contaminated with Sin to return to its Centre God: So that we are forced to conclude, that for this Soul to return again, and inform the Body to that end for which it was created, it muſt firſt be purified. And ſince we have proved that the Deſign and end of the *Meſſias* his coming is to cleanſe us from all Unrighteouſneſs, it remains now to conſider the Manner of his coming, whether it be ſuitable to the Work he hath to doe.

The ancient Rabbins in the *Midras* ſay, מלכותא דרקיעא כעין מלכיתא דארעא *The Kingdom of Heaven is like to the Kingdom of the Earth*; that is to ſay, by the things of this World we may judge of the things above. Following this method, we may meaſure the matters of the Soul by the Rules given for the governing of the Body.

God commands, *Levit.* 4. 2. *If* נפש *Nepheſh a Soul ſhall ſin through ignorance*, he ſhall bring ſuch or ſuch an Offering. This word *Nepheſh* in Scripture-language doth not ſignifie the Intellectual Soul, which is expreſt by *Neſhamah Breath*; and the word רוח *Ruah* denotes the Senſitive Soul, common to Beaſts with Men: as appears *Iſai.* 42. 5. כה אמר האל יהוה בורא השמים ונוטיהם רקע הארץ וצאצאיה נתן נשמה לעם עליה ורוח להלכים בה *Thus ſaith God the Lord, he that created the Heavens, and ſtretched them out; he that ſpread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and ſpirit to them that*

walk

walk therein. Neſhamah Breath is to the People, *Ruah Spirit* is to all living creatures; but *Nepheſh* denotes the Vegetative Soul, which comprehends alſo Plants. This being more terrene and inferiour to the reſt, occaſions many errours and miſtakes, producing effects contrary oftentimes to the Intellectual Soul, which is all Underſtanding. Therefore in this place *Levit.* 4. 2. *Nepheſh* is onely mentioned: and, conſequently, we ſhall find that Sacrifices onely expiated Sins of Ignorance, ſuch as were committed by errour and miſtake; but Sins of Wilfulneſs were not done away by Sacrifices. And though we find ſome Sins intentionally committed, where Sacrifices were required, as *Levit.* Chap. 6. yet it muſt be conſidered that 1. we ſhall find theſe Sins committed by the inſtigation of the Senſitive Soul: and 2. that theſe Sacrifices were required onely when the Sin was committed privately, without any witneſs, the Offender of himſelf muſt confeſs his Sin, Confeſſion being an evidence of true Repentance; for ſhould he be convicted by Law, he muſt reſtore double at the leaſt, *Exod.* 22. In this caſe onely a fifth part, beſides the principal, and his Treſpaſs-offering. But Sins committed out of pure Malice and an evil intention, where the Intellectual Soul is principally concerned, for ſuch Sins there remains no Sacrifice, neither is any Atonement declared for them throughout the whole Law.

Now if it is neceſſary that Sacrifices ſhould be offered for the purification of the Body, we may well judge that the Soul needeth Sacrifices for its purgation. The Body, being brute and earthly, brings of the ſame quality for its ſatisfaction; the intellectual Soul for its Atonement muſt likewiſe have a Sacrifice ſomeways proportionable to it ſelf. The Angels cannot ſatisfie, ſince they were created Guardians for Mankind, and in that Miniſteriall office inferiour to the Soul. The *Jews* call them מלכי השרת *Angels of ſervice.* And the Soul cannot make an Atonement for it ſelf. So there remains onely God who

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is able to ſatisfie. And if the coming of the *Meſſias* is onely for this end, to make Atonement for the Sins of the Soul, then the *Meſſias* muſt be God, as well as Man: and if ſo, how could this be without that great Myſtery of the Incarnation? And if this be an infallible truth, we muſt offer violence to our own Reaſon, if we do not fully conſent to the truth of the Holy Goſpel, wherein this Doctrine is clearly and plainly revealed.

Moſes ſpeaks nothing of the Soul: and if other Prophets darkly hint at it, it is becauſe the coming of the *Meſſias*, who was deſigned for the Propitiation of Sin and for the Soul's Redemption, was more fully revealed to them. The ancient *Jews* before the Incarnation of *Chriſt*, though they diſputed excellently of all other matters, were very ſparing in diſcourſing of the Soul's Happineſs. *Chriſt* comes, and *brings life and immortality to light*, and moſt fully declares the Soul's eternall Felicity after Death: and ſince that time all the moſt famous Authours amongſt the *Jews* have written large Volumes of it: A ſufficient teſtimony that *Chriſt* firſt more clearly revealed and propagated this Truth.

God created the World in ſeven days: yet the Wickedneſs of Men in a few Ages perſuaded them to believe that the World was eternall, without beginning; till at length *Moſes* came, and by the revelation of God diſcovered the Creation of it to his people: which truth by degrees came to be publick and received in moſt parts of the World. The firſt Publiſhers of the Myſteries of the Soul were the Diſciples of *Chriſt*, who learnt it from their Maſter, who was Lord of the Soul. But the truth is, *Moſes*, who came to augment the Felicities of this World, taught the beginning of it, that his People might believe the Authour thereof could govern and diſpoſe of it at his pleaſure. *Chriſt*, who came to redeem the Soul, preach'd the Felicities ſhe ſhould enjoy through the

ſhedding of his moſt precious Bloud.

When we treated above of the *Jews* myſticall interpretation of the Temple, we purpoſely omitted to ſay any thing of the Altar of Incenſe over-laid with pure Gold, which was ſituate in the Holy of Holies, within the Veil, before the Mercy-ſeat, reſerving it for this place. This *golden Altar* differed from the *Altar of Burnt-offering* by many degrees of Sanctity. That of the Burnt-offering was placed in the Outer Court, which repreſents this Earthly Globe; this Golden Altar in the Holy of Holies, repreſenting the Angelicall World: A difference worthy of great conſideration, the better to underſtand the ſignification of it. Let us ſee what the uſe of it was. It is frequently called מזבח הקטורת *the Altar of Incenſe* or *Perfume*, becauſe thereon *Aaron* burnt ſweet Incenſe every morning, *Exod.* 30. 7. No manner of Sacrifice was there to be offered, *Exod.* 30. 9. onely a part of the bloud of ſome particular Sacrifices, as of the Sin-offerings of the High-Prieſt and of all the Congregation, on כפיר the Day of *Atonement* was ſprinkled upon the Horns thereof, *Levit.* 16. 18. This Day repreſented a general Pardon which the Lord prepared to grant, not onely to the *Jews*, but alſo to the reſt of the Nations. The Feaſt of Tabernacles ſignified that univerſal Peace and Happineſs the whole World ſhould enjoy. This Feſtival was to be celebrated on the 15. day of the ſeventh month; the day of Atonement was to precede it 5 days, it being to be ſolemnized the 10. day of the ſame month; for Expiation and Pardon of Sin muſt be before the enjoyment of Felicity can be obtained. So it appears that this great Day of Atonement did ſignifie *Jeſus Chriſt*, who was to be made the Propitiation for the ſins of the whole World: therefore it was called יום הכפורים *the day of Atonements*, in the plural number, to ſhew that there were more Atonements and Pardons to come then was there declared to the *Jews*.

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This was the day whereon they were commanded to afflict their Souls, as if it were to ſignifie the dolorous Agony and Paſſion of *Jeſus*; Pardon being not to be obtained but by much Sorrow and inward Grief. So that the onely meaning of this Day was, to ſignifie that great Atonement which *Chriſt* ſhould make.

This being premiſed, we may ſafely affirm that this Golden Altar was a real Repreſentation of *Chriſt*. It was of Gold, to ſhew the Pureneſs of his Body. And the Bloud of this general Sacrifice for the Sins of the Prieſt and the whole Congregation, on this day to be ſprinkled upon this Altar, plainly repreſents the Bloud of *Chriſt* to be ſhed for the general Pardon of the Sins of the World, and that it was impoſſible to obtain Pardon without ſhedding of bloud. And this propitiatory Sacrifice was to be offered but once a year, to ſhew that *Chriſt* was to offer up himſelf once for all.

The conſtant Service of this Altar was, that *ſweet Incenſe ſhould be burnt thereon every morning and every evening, a perpetuall Incenſe before the Lord*, *Exod.* 30. 7, 8. The *Jews* themſelves acknowledge that this Perfume ſignified the Prayers of the Righteous, which reach unto the higheſt Heavens. Wherefore *David* ſaies, *Pſal.* 141. 2. *Let my Prayer be ſet before thee as incenſe.* Therefore among the ten Wonders which the *Jews* ſay were alwaies in the Temple, this is one, that the Smoak of this Perfume went directly upwards without the leaſt declination, though the wind blew never ſo violently. Whereupon they ſay, the Prayers of the juſt are alwaies effectual, and never are offered up in vain, notwithſtanding all Impediments. So that this Altar of Perfume plainly repreſents *Chriſt*'s Mediation and Interceſſion: he makes our Prayers offered up upon this Altar, that is, in his Name, to be accepted before the Lord. And as there was to be a perpetuall Incenſe before the Lord upon this Golden Altar which was placed

in the Holy of Holies, on one ſide of it, before the Mercy-ſeat, which denotes the Throne of God; ſo *Chriſt* continually ſitteth at the right hand of God making Interceſſion for us.

The Temple, ſay the *Jews*, was the place wherein the Lord manifeſted himſelf to his people, and wherein ~~af~~ ſiſted that Divinity which had a particular care over them. This was builded of Wood and Stones: and if ſo, how much more convenient is the Church of God, his choſen People, for his Divine Spirit to aſſiſt in the midſt of them? And if the Ark covered wi h Gold was the appointed place for the Lord to appear unto *Moſes*, *Exod.* 25. 22. ונועדתי לך שם ודברתי אתך מעל הכפרת מבין שני הכרבים אשר על ארון העדות את כל אשר אצוה אותך אל בני ישראל *And there I will meet with thee, and I will commune with thee from above the Mercy-ſeat, from between the two cherubims which are upon the Ark of the Teſtimony, of all things which I will give thee in commandment unto the children of Iſrael*: how much more pure was the Body of our Lord *Jeſus Chriſt*, by the means of which we now enjoy that Preeminence in a far higher meaſure then they ever did?

Moſes, coming onely to reſtore the Felicities of this World, to obtain them temporal and terreſtriall means were ſufficient: but to the enjoyment of the Happineſs of Souls ſurely we need means of a far higher nature, ſuch as is *Jeſus Chriſt*, by the merits of whoſe precious Bloud we our ſelves are now the Temple of the Lord. This is the true ſenſe of the Text, *Jerem.* 7. 4. אל תבטחו לכם אל דברי השקר לאמר היכל יהוה היכל יהוה היכל יהוה המה *Truſt ye not in lying words, ſaying, The temple of the Lord, the temple of the Lord, the temple of the Lord are theſe.* Which in the *Hebrew* ſenſe is, They are the Temple of the Lord.

Jeruſalem is called טבור הארץ the *Navel of the Earth*, in

in reſpect of its being placed between *Aſia*, *Africa* and *Europe*. The *Jews* call the Temple לב העולם the *Heart of the World*: and as the Heart in a man's Body is inclined ſomewhat towards the left ſide; ſo the Temple on the top of the Mountain was ſomething towards the South ſide. So that I now preſume the meaning of the Prophet to be, *Ezek.* 11. 19. ונתתי להם לב אחד ורוח חדשה אתן בקרבכם והסירתי את לב האבן מבשרם ונתתי להם לב בשר *And I will give them one heart, and I will put a new ſpirit within you; and I will take the ſtony heart out of their fleſh, and will give them an heart of fleſh*, (Note, that this Prophecy was told *Ezekiel* at that very time when the Glory of the Lord was departing from *Jeruſalem*: ſignifying by this, that his next coming ſhould be in the Fleſh) as if he ſhould ſay, The Temple, which is the Heart of the World, whoſe Influence is communicated to all the parts of the Body, which now is of Stone, after the coming of the *Meſſias* ſhall be of Fleſh: intending here the Myſtery of the Incarnation, by which means our Souls are ſaved. According to this, when the *Jews* asked Signs of *Chriſt*, he anſwers them, *John* 2. 19. *Jeſus anſwered and ſaid unto them, Deſtroy this Temple, and in three daies I will raiſe it up.*

The *Jews* are very proud of one Argument, which they eſteem unanſwerable, touching the Eternity of the Law of *Moſes*, arguing thus: The Will of God is the ſame with God: He being eternall, his Will doubtleſs muſt be eternall. The Law is the explanation of the Will of God. Therefore the Law muſt be eternall. This they imagine ſo ſtrong an Argument, that the moſt wiſe amongſt them believe it enough to convince any *Chriſtian* who holds the Law to be aboliſhed after the coming of the *Meſſias*. Nor does it ſatisfie this Doubt to ſay that the Ten Commandments of the Decalogue are to be kept for ever. For to this they will readily anſwer,

That all the Commandments of the Law were equally commanded by the ſame God; and wherefore ſhould we then make a Diſtinction? and though theſe Ten were expreſly ſpoken by the Lord himſelf, and the reſt by *Moſes* yet the Fountain from whence all the Offſpring is derived is the eternall God himſelf: and why then ſhould we make a Difference?

Moreover, the Ten Commandments themſelves, according as 'tis generally received amongſt the *Jews*, were not ſpoken by the mouth of the Lord, but the Two firſt onely, as they ſay. אנכי ולא יהיה לך מפי השמועה נאמרו *I am the Lord thy God, and, Thou ſhall have no other Gods, were ſpoken by the mouth of the Lord.* But the Eight remaining *Moſes* delivered. And this they prove thus: for preſently after the Ten Commandments it is ſaid, *Exod.* 20. 19. ויאמרו אל משה דבר אתה עמנו ונשמעה ואל ידבר עמנו אלהים פן נמות *And they ſaid unto Moſes, Speak thou with us, and we will hear: but let not God ſpeak with us, leſt we die.* Which they do affirm to ſucceed immediately after the Second Commandment.

So that as to the ſolving of this Doubt touching the Eternity of the Law, I do preſume to doe it by propounding firſt another Queſtion to the *Jews:* The Anſwer of which will be the ſame wherewith we will reſolve the Queſtion they propound to us.

Both the ancient and modern *Jews* generally intitle this World עולם המעשה *a World of Action* or *Work*, and the World to come עולם הגמול *a World of Reward:* and according to this they ſay, in פרקי אבות *Pirke Abot*, יפה שעה אחת של קירת רוח בעולם הבא מכל חיי העולם הזה: ויפה שעה אחת בתשובה ומעשים טובים בעולם הזה מכל חיי העולם הבא *An Hour of Pleaſure and recreation in the World to come is much better then all the Lives of this World: but an Hour of Repentance and Good works in this World is far better*

then

then all the Life of the World to come. Their meaning is to expreſs the Excellency of the World to come in this their Sentence; but withall to teach men, that it is a far higher Excellency for to know how to gain Felicities then to enjoy them. Howſoever by this it appears their Opinion was, as we have ſaid, that the Works in this World bring men to enjoy the other.

It is held for an undoubted Truth and generally received among all the *Jews*, that the Reſurrection is the time wherein the Lord ſhall recompence every one according to his Works, the Wicked being ſeverely puniſhed, and the Juſt enjoying in that World everlaſting Felicities, delighting themſelves in the Conſideration and Admiration of thoſe Divine Myſteries which then will be made plain to them. A World, they ſay, where they ſhall receive the Reward of the Obſervation of the Law. Whence it appears their Opinion is, That the Law is the Work whereby they hope to gain the World to come.

Now it is a certain Truth, That the Work and the Reward of it are two diſtinct things, and the time of the one is not the time of the other: for Reward muſt come after the Work is finiſhed: otherwiſe it will be no perfect Felicity, if intermixt with Labour. If ſo, then the Law being the Work, it muſt neceſſarily ceaſe after the Reſurrection, when the *Jews* ſay the Juſt ſhall live many thouſand years upon Earth. Now I would ask them where is the Eternity of the Law, ſince, according to their own Principles, it muſt needs thenceforth ceaſe, and be no more kept.

To this they anſwer, That the Ceaſing of the Law then doth not at all alter the Eternity of the Will of God; for when God gave it, he gave it for this very purpoſe, that is, to gain by it the Enjoyment of the World of life: ſo that when we come to receive the Reward of our Works, then the Works ceaſe of themſelves;

and

and then the Will of God is perfectly accompliſhed, ſince he gave it for this very end.

Now if this Anſwer be rational, as indeed it is, who can then deny the Ceremonial Law, being a Type and Figure of *Chriſt*, ſhould ceaſe with his Coming, and ſo the Will of God to be abſolutely come to paſs, who hath prepared from everlaſting his onely Son for the Redemption of Mankind, ſignified in thoſe Ceremonies, which after his Coming naturally ceaſed? So that thoſe Ceremonies are not onely now unneceſſary, but the Obſervation of them will be accounted a ſinfull action: for whatſoever ſignifies another thing that is to come, it is a ſin to obſerve it after the thing ſignified is come to paſs, for that is an abſolute deniall that the thing is already come; and the keeping of it ſtill does proclaim, that the Lord hath not performed his Promiſe, whenas it is perfectly compleated.

Let us now ſearch the Scriptures, and we ſhall find how that God's Laws have been altered according to times and ſeaſons.

Lev. 17. 3, 4. איש איש מבית ישראל אשר ישחט שור או כשב או עז במחנה או אשר ישחט מחוץ למחנה: ואל פתח אהל מועד לא הביאו להקריב קרבן ליהוה לפני משכן יהוה דם יחשב לאיש ההוא דם שפך ונכרת האיש ההוא מקרב עמו *What man ſoever there be of the houſe of Iſrael that killeth an ox, or lamb, or goat in the camp, or that killeth it out of the camp, And bringeth it not unto the door of the tabernacle of the congregation, to offer an offering unto the Lord before the tabernacle of the Lord; blood ſhall be imputed unto that man, he hath ſhed blood; and that man ſhall be cut off from among his people:* Here the *Iſraelites* are forbidden to eat any Fleſh of thoſe three kinds, except it was killed in the Tabernacle, part thereof being firſt offered to the Lord: But as ſoon as they came into the Land of *Canaan*, Fleſh was permitted them to kill where they pleaſed. *Deut.*

Deut. 12. 20, 21. כי ירחיב יהוה אלהיך את גבלך כאשר דבר לך ואמרת אכלה בשר כי תאוה נפשך לאכל בשר בכל אות נפשך תאכל בשר : כי ירחק ממך המקום אשר יבחר יהוה אלהיך לשום שמו שם וזבחת מבקרך ומצאנך אשר נתן יהוה לך כאשר צויתיך ואכלת בשעריך בכל אות נפשך *When the Lord thy God ſhall enlarge thy border, as he hath promiſed thee, and thou ſhalt ſay, I will eat fleſh, (becauſe thy ſoul longeth to eat fleſh) thou mayeſt eat fleſh whatſoever thy ſoul luſteth after. If the place which the Lord thy God hath choſen to put his name there be too far from thee; then thou ſhalt kill of thy herd and of thy flock, which the Lord hath given thee, as I have commanded thee, and thou ſhalt eat in thy gates whatſoever thy ſoul luſteth after.*

For the ſpace of four hundred and fourſcore years, untill *Solomon's* Temple was built, it was lawfull for the Children of *Iſrael* to offer Sacrifice any-where: But after the Temple was reared, they were abſolutely forbidden to offer any Sacrifice but there. *Deut.* 12. 13, 14. השמר לך פן תעלה את עלתיך בכל מקום אשר תראה : כי אם במקום אשר יבחר יהוה באחד שבטיך שם תעלה עלתיך ושם תעשה כל אשר אנכי מצוך *Take heed to thy ſelf that thou offer not thy burnt-offerings in every place that thou ſeeſt. But in the place which the Lord ſhall chuſe in one of thy tribes, there thou ſhalt offer thy burnt-offerings, and there thou ſhalt doe all that I command thee.* But the truth is, that Sacrifices ſignifying onely that glorious Offering *Chriſt* was to make for us; as ſoon therefore as the Temple was built, which was the true repreſentation of the Body of *Chriſt*, the Lord would no longer permit Sacrifices to be offered in any other place, to ſhew that we are to look for *Jeſus Chriſt* ſignified by the Temple, as above ſaid, and account of him as the onely Offering to expiate Sin.

I would fain know what the *Jews* will own to be the means whereby they hope to enjoy that miraculous Pro-

miſe of the Reſurrection. For by means of the Law, as they imagine, it cannot be expected; for the Law promiſes nothing but Temporal Bleſſings, and the Work whereby onely Temporal Bleſſings are obtained ſurely cannot be enough to obtain Heavenly ones. So that there needs more then Bodily Actions to deſerve eternall Felicities. Wherefore we muſt needs conclude, that there muſt be Faith, which is the pure and real action of the Intellectual and eternal Soul.

Now to ſatisfie the *Jews* to the full, we muſt needs remove from before their eyes a great Stumbling-block, whereat many thouſands of this Nation which profeſs themſelves Chriſtians have alſo ſtumbled, that is, concerning the alteration of the Sabbath, which was truly and really intended in the Law to be kept on the Seventh and laſt Day of the Week, whereas the Chriſtians generally do obſerve the Firſt day for a Day of Reſt. What may be the reaſon, ſay the *Jews*, of this great Alteration and Change; the Obſervation of the Sabbath being one of the chief of the Ten Commandments, which the Chriſtians do confeſs are not abolithed? For the Reſolution of this Queſtion, it will be neceſſary to diſcourſe diſtinctly of three principal Points.

1. To whom the Sabbath was given, and conſequently, Whether this Precept was given generally to all the World, or onely to the Children of *Iſrael*.

2. For what cauſe and in reſpect of what it was commanded.

3. To what effect and to what end it was to be obſerv'd.

As to the firſt, I ſay, That it is manifeſt to all thoſe that have the knowledge of the Sacred Scriptures, that the Sabbath was impoſed onely upon the Children of *Iſrael*, and the reſt of the Nations never had any Obligation, either divine or natural, to keep it. For if the Lord had intended that any other beſide the *Jews* ſhould obſerve it, he would have laid his command upon them

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as well as upon the *Jews*: but that he did not ſo is proved as follows.

After God had created the firſt Man, he granted him for his Food all that the Earth produced, reſerving onely the fruit of one particular Tree, as it is expreſſed in *Geneſ.* 1. 29. ויאמר אלהים הנה נתתי לכם את כל עשב זרע זרע אשר על פני כל הארץ ואת כל העץ אשר בו פרי עץ זרע זרע לכם יהיה לאכלה *And God ſaid, Behold, I have given you every herb bearing ſeed, which is upon the face of all the earth, and every tree in the which is the fruit of a tree yielding ſeed: to you it ſhall be for meat.* Where it appears that all manner of Fleſh is prohibited to him. The reaſon is this: It being a certain truth, that all things are God's who created them, if *Adam* had then taken leave to himſelf to eat any thing beſides what God granted him, he ſhould then have incurred the Sin of Robbery, which is to make uſe of what is not his own. And let no man imagine, that becauſe God gave Man full power over all the Beaſts of the earth, that therefore it was lawfull for him to kill any living creature, though for his maintenance: for we ſee that when God thought good to forbid the Children of *Iſrael* to eat any fleſh but what ſhould be kill'd in the Tabernacle, theſe very words are there expreſſed, *Levit.* 17. 4. דם יחשב לאיש ההוא דם שפך *Blood ſhall be imputed unto that man, he hath ſhed blood.* Where it appears the killing of Beaſts to them was accounted Murther. Therefore as ſoon as *Noah* came out of the Ark, when it ſeemed convenient in the eyes of the Lord Man ſhould eat fleſh, he then makes it lawfull for him. *Gen.* 9. 3. כל רמש אשר הוא חי לכם יהיה לאכלה כירק עשב נתתי לכם את כל *Every moving thing that liveth ſhall be meat for you: even as the green herb have I given you allthings.*

So that neither to *Adam*, nor to *Noah*, to whom new Laws were given, was the Sabbath commanded.

Abraham and all his poſterity were commanded to be

circumciſed, and to *Jacob*'s Sons the Sinew that lies in the hollow of the Thigh was prohibited: and yet for all theſe new Laws, none of them were commanded to keep the Sabbath. But as ſoon as the Children of *Iſrael* came out of *Egypt* they were commanded to keep it. So that neither *Adam*, *Noah*, nor *Abraham*, nor their Children, were preobliged to the Obſervation of the Sabbath, untill after the coming forth out of *Egypt*. And ſo, as Circumciſion reacheth no farther then to *Abraham* and all his poſterity; to none were obliged to keep the Sabbath but the Children of *Iſrael* onely, to whom it was commanded equally with the reſt of the Precepts of the Law.

This truth is ſo abſolutely and ſtrictly received by all the *Jews*, that it is given for a general Rule, גוי ששבר שבת חיב מיתה *One of the Gentiles that will offer to keep the Sabbath is to be put to death.* Their meaning is, One that is not a Proſelyte, which obliges himſelf to the Obſervation of all the Law. And the reaſon is, (ſay they) becauſe the Sabbath is given for a Sign and token between God and themſelves; ſo that no man elſe is to meddle therewith.

From what we have ſaid at the firſt ſight ariſes a great Queſtion, that is, If it be true (as it is generally believed) that the Sabbath was commanded abſolutely in reference to the Creation, to the end Man ſhould acknowledge and confeſs the Lord the Creatour of all things, wherefore then ſhould it be onely commanded to the *Jews*, ſince all the Sons of *Adam* are equally concerned in it? This being the ſecond Point we are to treat of; to it I ſay as follows.

That it is a miſtake, to imagine that the Sabbath repreſents nothing elſe but the Creation, and that it was onely given for that end and purpoſe: For if ſo, the Lord would have enjoyned the Obſervation of it to *Adam*, and conſequently all his Poſterity ſhould have been obliged

ged to keep it. But ſince the Lord did not ſo doe, there is no queſtion but that the Sabbath repreſents alſo ſome other thing which relates not to the Creation: and ſo it ſeems; for when the Lord commanded it to the Children of *Iſrael*, (which was when the *Manna* firſt deſcended) in the firſt ſixth day they found a double portion; and asking *Moſes* the reaſon of it, he told them, the next following day was to be the Sabbath, whereon the *Manna* ſhould not deſcend: and that was the firſt time the Lord commanded that day to be kept. Whereas if the true and onely reaſon of the obſerving of it had been the Creation, it ſhould there have been declared to them, being its proper place: but we do not find any thing of it expreſſed there more then theſe very words, *Exod.* 16. 23. *And he ſaid unto them, This is that which the Lord hath ſaid, To morrow is the reſt of the holy Sabbath unto the Lord.* And whereas by theſe words (*This is that which the Lord hath ſaid,*) it ſeems that they had notice of it before; the meaning thereof is this: That whereas *Moſes* had already taught them how that the Lord had created the World in ſix days, and reſted the ſeventh, he now ſaies here, (*This is that which the Lord hath ſaid*;) that is, The Lord hath decreed and ſet apart this day, as I told you before, for to give it to you this very day. For this is the meaning of the Text, *Gen.* 2. 3. *And God bleſſed the ſeventh day, and ſanctified it*; that is, he did ſeparate it from the reſt of the Days of the Week. This word *Keduſha*, *Sanctity*, is known to all *Hebricians* to ſignifie nothing elſe but *Separation*: ſo that the Lord then ſeparated this Day for ſome other end. Therefore when the Lord in the Ten Commandments gives the Rule of the Obſervation of the Sabbath, it is there ſaid, *Remember the Sabbath*-day, to ſanctifie it. Note, that here it is not ſaid, *Keep the Sabbath*, but, *Remember* it; and the reaſon there given is that of the Creation, *For in ſix days*, &c. But at the end of that Commandment it

is ſaid, *Therefore the Lord bleſſed the Sabbath, and ſanctified it*; that is, he did ſeparate and ſet it apart, but to what End it is not there expreſſed.

And before we proceed farther, it will be neceſſary to enquire the reaſon why the Sabbath, being intended for the Children of *Iſrael*, was not commanded to *Abraham*, God's Friend and his beloved, as well as Circumciſion, (which alſo is called a *Sign*) but was manifeſted onely after the coming out of *Egypt*. The reaſon of it is this: Preſently after the Floud, as we ſaid before, the Wickedneſs of men grew ſo high, that they not onely loſt the true Tradition received from their Fore-fathers how that the Lord was Maker of all things, but they grew alſo ſo inſolent as to attempt to invent Reaſons wherewith to deceive thoſe that were to come after them, indeavouring to prove it impoſſible for the World ever to have had a Beginning. This curſed doctrine they impudently taught before the very face of *Sem*, *Noah*'s Son, who the *Jews* ſay was *Melchizedek*. The Wickedneſs of that Age cauſed him to retire with *Heber*, his great Grand-child, and privately teach the Truth of God. And ſo the *Jews* ſay, *Sem* was *Abraham* and *Iſaac*'s Maſter, and *Heber Jacob*'s; for *Sem* died about the 15. year of his age.

Now the *Egyptians*, with whom all the Sciences and Philoſophy of thoſe times remained, were great profeſſors and maintainers of the World's being *ab æterno*, and conſequently that the Lord neither had nor could have any Knowledge of any thing in it, much leſs have power to alter the Courſe of Nature. This appears clearly, in that when *Moſes* ſpoke to *Pharaoh* in the name of the Lord, he proudly anſwers, *Exod.* 5. 2. *Who is the Lord, that I ſhould hearken to his voice? I know not the Lord*, &c. Upon which the Lord was pleaſed to work there ſuch wonderfull Miracles amongſt them, as that he ſhewed himſelf to be all-ſufficient, and that, as abſolute Creatour,

tour, he could order and command Nature at his pleaſure.

Now the Children of *Iſrael*, being Eye-witneſſes of this great work of the Lord, wherein the Creation was anew by experience manifeſted and aſcertained, (for beſides this, after their going forth out of *Egypt*, he divided the red Sea for their ſake, and ſhewed them ſo much of his Power, as to convince them that man lives not by Bread alone, but by the word of the Lord, by feeding them with Heavenly Bread) now, I ſay, that they were abſolutely convinced that the Lord was the onely Creatour, it was now the proper time to tell them that they were to *remember the Sabbath*: as if he had ſaid, Now you have ſeen with your own eyes that I am the Maker of all things, now you are to remember, I made them all in ſix days, and the ſeventh I did ſanctifie, ſeparate and ſet apart. So that their coming forth of *Egypt* was the cauſe this Commandment was impoſed upon them.

And this is clearly expreſſed in the Repetition of the Ten Commandments in *Deuter.* 5. *Keep the Sabbath-day to ſanctifie it:* but there is nothing mentioned of the Creation. So that the Sabbath was onely a remembrance of the Beginning of the World; but the Obſerving of it for another reaſon. Look verſe 15. of the ſame Chapter: *Remember thou wert a Slave*, &c. *Therefore the Lord thy God commanded thee to obſerve the Sabbath-day.*

And now we conclude the Sabbath was given onely to the Children of *Iſrael*, and no other Nation obliged to it; and given in reſpect of nothing elſe but in memory of the Creation, and of their coming forth out of *Egypt*. Therefore the *Jews* in their Prayers appointed for this day call the Sabbath זכר למעשה בראשית *a Remembrance of the work of the Creation.*

And now we have concluded with the firſt two of our three Points, we will begin with the third and laſt, which is, To what End the Sabbath was given. And that

that the Sabbath doth repreſent ſomething to come, is out of doubt; for otherwiſe it would not have been called a *Sign*. For what-ever doth ſignifie any thing already paſt is onely called a *Remembrance*, as you may finde ſeveral Commandments of this nature in the Law; and in this reſpect the Sabbath it ſelf was called a Remembrance, as has been before ſaid. But a *Sign* muſt needs repreſent ſomething that is yet to come, and conſequently ceaſe when that thing comes to paſs. What then is the thing which the Sabbath repreſents and is a Sign to? The general Opinion of all the ancient and modern *Rabbies* is as followeth:

It is certainly believed amongſt them all without any contradiction, that in the ſame day *Adam* was created, in the very ſame day he ſinned, and was caſt out of Paradiſe; and that (though late) he heartily repented, knowing how by his own Folly he had brought not onely upon himſelf an infinity of Miſeries, but alſo upon all his Poſterity: whoſe true Contrition the Lord preſently accepted, declaring to him, that though he had loſt this World by his Folly, his Divine Majeſty had already prepared another World, where he might enjoy what he had loſt in this. And this, they ſay, was repreſented unto him in the Inſtitution of the Sabbath, which ſucceeded immediately upon *Adam*'s Sin and Baniſhment; wherein the Lord ſhewed him a Ceſſation from all Labour, Pains and Troubles. Farther, the *Jews* ſay, that *Adam* then full of Joy did ſing Hymns to the Lord for his kind Benevolence.

The *Chaldee* Paraphraſt, expounding the firſt Verſe of *Solomon*'s *Song*, wherein he deſcribes ten Songs to be ſung in this World to the Lord, applies the firſt to *Adam* in the following words: שירתא קמיתא אמר אדם בזמן דאשתביק ליה חובתיא ואתא יומא דשבתא ואין עלוי פתח פומיא ואמר מזמור שיר ליומא דשבתא *The firſt Song* Adam *ſaid at the time that his Sin was pardoned;*

doned; the day of the Sabbath coming became a Shield or Defence to him. Then he opened his mouth and ſaid, A Pſalm or Song for the Sabbath-day. So that all that Pſalm, being the 92. they ſay *Adam* compoſed, which indeed well underſtood is a plain deſcription of the World to come: for there it is ſhewn how that the Wicked ones ſhall be ſeverely puniſhed, though they flouriſh never ſo much in this World; and the Juſt eminently rewarded, though they here ſuffer many Miſeries: Properties really and onely belonging to the World of the Reſurrection, where the Name of the Lord will be juſtified even by the very mouths of the moſt notorious wicked ones, confeſſing that their Folly corrupted their waies, though their hearts were inraged againſt the Lord. And thus that *Pſalm* ends, להגיד כי ישר יהוה צורי ולא עולתה בו *To ſhew that the Lord is upright: he is my rock, and there is no unrighteouſneſs in him.* Therefore in the 56. of *Iſaiah*, (which they alſo underſtand to the ſame purpoſe) the firſt and ſecond Verſes run thus; כה אמר יהוה שמרו משפט ועשו צדקה כי קרובה ישועתי לבוא וצדקתי להגלות: אשרי אנוש יעשה זאת ובן אדם יחזיק בה שומר שבת מחללו ושומר ידו מעשות כל רע *Thus ſaith the Lord, Keep ye judgment and doe juſtice; for my ſalvation is near to come, and my righteouſneſs to be revealed. Bleſſed is the man that doth this, and the ſon of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hands from doing any evil.* Where it appears the keeping of the Sabbath is applied to that Salvation when the Divine Juſtice will be openly manifeſted: and therefore in this Text the Sabbath is put on one ſide, and the obſervation of all the reſt of the Law on the other ſide, included in theſe words, *That keepeth his hands from doing any evil:* whence the *Jews* inter their ancient Saying, שקולה שבת כנגד כל התורה כולה *The Sabbath is as weighty and of as much conſequence as all the Law beſides.*

Here you ſee they are of opinion that the Sabbath is a Repreſentation of the World to come: therefore the ancient *Rabbies* call it עולם שכולו שבת *a World which is all Sabbath*; and accordingly they ſay, מי שלא טרח בערב שבת לא יאכל בשבת that *he that doth not work in the Eve of the Sabbath ſhall not eat in the Sabbath*: their meaning is, If he does not Good works in this World, he is not to enjoy the other.

They proceed, and ground this their Opinion upon the Text, *Gen.* 2. 2. ויכל אלהים ביום השביעי מלאכתו אשר עשה וגו׳ *And on the ſeventh day God ended his work which he had made; and he reſted on the ſeventh day from all his work which he had made.* Here we ſee a manifeſt Contradiction, very hard to be ſalved without their Expoſition; as thus: It is certain that the Lord created all things in ſix daies, and that before the Sabbath began all his Work was ended; and if ſo, how does then our cited Text ſay, that God made an end of his work on the ſeventh day? It is not poſſible this can be underſtood though of the very laſt moment of the ſixth day, for the word ביום השביעי *on the ſeventh day*, according to all Grammaticall Rules, muſt needs comprehend part of that day. But according to what we have ſaid it is eaſie to be underſtood, as thus:

God's firſt intention in the creation of Man was to make him perfect, that he might enjoy thoſe Felicities intended for him. *Adam* on the ſame day he had his being ſinned, whereby he made himſelf uncapable of thoſe great Enjoyments that were prepared for him. So that now we may ſafely and properly ſay, that God had not then made an abſolute end of his Work, ſince *Adam*'s Sin hindred and ſtopped that good End that he was created for, that is, to have been perfect: and now when the Lord had totally finiſhed his Work on his ſide, *Adam* on his made it defective. But the great God, out of his tender love to mankind, immediately prepared a remedy: the meaning

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of our Text being now thus; *The Lord finiſhed his work on the ſeventh day*, that is, His Mercy decreed the Reſurrection, wherein his firſt intention ſhould be accompliſhed, that being the real end and aim God made Man for. And ſo we may underſtand the Text, which indeed is not commonly rendred according to the true ſenſe of the *Hebrew*, *Gen.*2. 3. ויברך אלהים את יום השביעי ויקדש אותו כי בו שבת מכל מלאכתו אשר ברא אלהים לעשות *And God bleſſed the ſeventh day, and ſanctified it; becauſe that in it he had reſted from all his work which God created and made:* but in the true *Hebrew* it is, *which God had created for to make.* And now the ſenſe is plain by what we have ſaid: for though God had made all perfect, yet by *Adam*'s Sin the full accompliſhment of it was reſerved for God to doe in the World to come.

The *Jews* are ſo ſettled in this perſuaſion, that the *Cabaliſts* are of opinion, the Juſt ones enjoy in this World an addition of Light and Influence in their Souls on the day of the Sabbath, which they call נפש יתירה *an advantageous Soul*, or an addition to their own Souls. Their meaning is this; That whereas the work of the Juſt upon the Sabbath is, to delight themſelves in the conſideration and contemplation of the World to come, that their Souls being elevated with theſe glorious thoughts do then receive a few Sparks of that Light they are to enjoy in the other World.

Now after this Foundation is laid, It being moſt certain, as it is above clearly proved, that the Coming of the *Meſſias* could not be for any other end or purpoſe but to redeem Souls, cleanſing, diſpoſing and preparing them, by the ſhedding of his precious Bloud, ſo that they remaining pure and clean from the filthineſs of all Sin by means of Faith in *Jeſus Chriſt* and his continuall Interceſſion, they may become thereby capable of obtaining the Felicities of the World to come: it is alſo moſt

certain, that all the Precepts which in the Law are called *Signs* do ſignifie and were a Type of the Coming of the *Meſſias*. *Circumciſion* was called a Sign and a Covenant, ſignifying, that that which ſhould bind and unite God and his People ſhould be Bloud; and therefore ceaſed when *Chriſt* ſhed his. The *Sabbath* alſo, which was called a Sign, which the *Jews* confeſs repreſented the World of Life, is alſo without doubt a Type of the *Meſſias*, by whoſe means the other World is to be enjoyed: the Sabbath ſignifying the Reſt of our Soul's gained by that moſt noble Sacrifice. And to evidence this Truth, *Chriſt* not onely ſuffered and died for us, but on the third day he roſe from the dead, to aſſure us, we ſhall enjoy the ſame Privilege by being true Believers. And if the Sabbath did indeed repreſent the Reſurrection, then of neceſſity it muſt be a Type of the *Meſſias*, without whom the Reſurrection cannot be obtained. And therefore as ſoon as *Chriſt* aroſe from the dead, that which the Sabbath ſignified was accomplithed and come to paſs: and according to that Rule which the *Jews* alſo own for truth, that when the thing comes to paſs which was ſignified by another, then that which was but a Sign muſt ceaſe; ſo at *Chriſt*'s Reſurrection, the Sabbath abſolutely and totally ceaſed of it ſelf, ſeeing it was but a Sign to that which then effectually was accomplithed. Who can then deny the great reaſon the Founders of the *Chriſtian* Religion had to inſtitute a day of Reſt on the Firſt day of the Week, being that very day wherein *Chriſt* aroſe, called properly the *Lord's Day*, whenas in it we are poſſeſſed effectually of that which the formal Sabbath was but a Sign of?

And whereas to prove Truths out of the Sacred Scriptures is ſomething difficult, the Subtilty of men being ſuch, that they will turn and wind any Text at their own pleaſure; and though they have very little reaſon for it, yet it doth ſuffice to ſatisfie their own Fancies,

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and to withstand the Truth from those that out of a real Zeal are willing to instruct them) therefore to conclude this my Discourse, I will here set down some few Rules which the *Jews* are not onely not ignorant of, but do esteem them infallible.

It is common through the whole *Talmud*, that when any one Doctour's Opinion is opposed by another, alledging on his side a Text of Scripture, then, if he will not accept of it, he is asked thus, ר" פלוני קרא זו מאי עביד ביה *This Text to what doth such a Rabbie apply it?* and then he is obliged to expound it in another sense, or otherwise confess himself to be convinced. And when it happens that that Exposition wherewithall he is opposed is not the plain literal sense, which is past contradiction, then commonly he saves himself by saying onely שבעים פנים לתורה *The Law hath seventy faces*, that is to say, he is not bound to believe his Exposition, since the Law may be expounded several waies. And finally, the *Cabalists* call the Scriptures פרדס *Pardes*, a *Garden* or *Orchard*, a word composed of 4 Letters, which they say signifie the four Senses the *Scripture* is to be understood in: by the first Letter, פ *Pe*, for פשט *Pessatt*, is meant the Literal; by the second, ר *Resh*, for רמז *Remez*, the Typical or Significative; by the third, ד *Daleth*, for דרש *Darass*, the Allegoricall; and by the fourth and last, ס *Sameeh*, for סוד *Sod*, the Mysticall Sense: so that all these four Senses every Text of Scripture must bear, each one of them producing and bringing forth their several Branches. This is their Allegoricall sense of the Text of the *Song of Solomon*, Chap. 4. verse 13. שלחיך פרדס רמונים *Thy Plants are an Orchard of Pomegranates*: the word שלחיך, rendred *Plants*, proceeds from the Root שלח, which is *to send forth*; and so they interpret this word in that sense, *The things thou sendest forth*, that is, thy Commandments; which indeed are the true Plants, that bear the pleasant Fruit of our

Salvation. This being their own Principle, wherefore will the *Jews* then onely ſtick to the Literal ſenſe, ſince they know well that things which are promiſed to come are alwaies delivered, and are to be underſtood, in one of the other three ſenſes? And I hope that this will be enough for us to know the Myſteries of the *Meſſias* are ſeldom expreſſed in the plain Literal ſenſe, but rather and more eſpecially in the Typicall ſenſe, and in a far higher meaſure in the Myſticall.

And whereas ſome paſſages of the Old Teſtament are in the New expounded for *Chriſt*, the *Jews*, finding thoſe not very proper according to the Literal ſenſe, and ſome others to have been fulfilled before *Chriſt* was born, do think it ſufficient to overthrow Chriſtianity with it. But they forget their ancient Rule, generally believed by all the ancient *Rabbies*, to this purpoſe, That many Prophecies, though they are given merely with relation to, and accordingly were fulfilled at ſuch a time, yet nevertheleſs they may comprehend in them ſome other thing which is yet to come; as is expreſſed by the following words, כל מה שאירע לאבות סימן לבנים *All that happened to the Fathers ſignifies ſomething that afterwards will happen to their Sons.* And ſo they reckon of all the paſſages that befell *Abraham*, *Iſaac* and *Jacob*, both as to Troubles and Deliverances, equallizing and comparing them to thoſe that happened to the Children of *Iſrael* afterwards.

As for example; *Abraham* went down to *Egypt*, and there he was troubled for his Wife's ſake by King *Pharaoh*; but God delivered him, and *Pharaoh* gave him a great many Gifts. This they ſay repreſents the Captivity of *Egypt*, whence after their Troubles they came forth with much Riches. *Iſaac* digged 3 Wells; the two firſt the Herdſmen of *Gerar* ſtrove for, but the third he enjoyed in peace. And becauſe God's Influence in the Scripture is termed *waters*, as in *Iſaiah*, *O ye all that are dry*,

goe

goe to the water, and in another place, *You ſhall draw water with joy from the fountain of Salvation*; therefore they ſay theſe three Wells of water *Iſaac* digged repreſented the three Temples, two that are deſtroyed, and the third that they hope for to remain in peace. *Jacob*, to avoid his Brother's Rage, ſends him a Preſent. That they ſay ſignifies, that when they be in Captivity they muſt appeaſe their Enemies with Gifts.

And if ſo, why ſhould the *Jews* then wonder that there may be ſeveral paſſages in Scripture that, though they did formerly happen to be fulfilled, yet *Chriſt* may be ſignified in them?

To conclude: I do not think it amiſs to embrace that ancient Saying of the *Jews*, שקולה שבת כנגד כל התורה כולה *The Sabbath is as weighty, and of as much conſequence, as all the reſt of the Law beſides.* For it being true that the Law is divided into two parts, the Moral and Ceremonial, the Sabbath, being the chief of the ſecond part, is a Sign of Signs, a Type of Types, and the onely Ceremony of all Ceremonies; all the reſt being comprehended in it: for it repreſents both the Reſt of the Soul after death, and that of Soul and Body at the Reſurrection, and conſequently our bleſſed Lord *Jeſus Chriſt*, by whoſe means all theſe Felicities are obtained.

FINIS.